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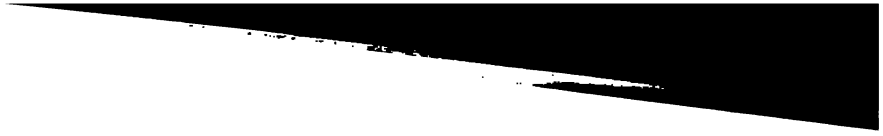

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CASPIPINA's LETTERS;

CONTAINING

OBSERVATIONS

ON A

VARIETY OF SUBJECTS,

LITERARY, MORAL, and RELIGIOUS.

Written by a GENTLEMAN

Who resided some Time in PHILADELPHIA.

To which is added, The

Life and Character of WM. PENN, Esq;

Original PROPRIETOR of PENNSYLVANIA.

VOLUME I.

BATH: Reprinted by R. CRUTTWELL;

AND SOLD BY

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MDCCLXXVII.

James Lyttleton [illegible] Church at [illegible]. (Lic. his copy.)

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WITH THE

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OF

WILLIAM PENN

In TWO VOLUMES.

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TO HIS

EXCELLENCY

RICHARD PENN, Esq;

(Late) GOVERNOR of the

Province of *Pennsylvania.*

THERE is nothing can convey a more refined pleasure to the descendants of illustrious men, than to see the characters of their ancestors handed down with honour to posterity.

The following pages relate, in the firſt place, to One from whom you are lineally deſcended;—One, whoſe eminent abilities, and inflexible virtue, crowned him with deſerved and permanent honour:—And, ſecondly, to the late ſtate, manners, commerce, arts, and civil polity, of a country which HE planted, and firſt eſtabliſhed, under a form of government that has juſtly become the admiration of the world.

As

As this country was lately under your government, to whom can this work be dedicated with ſo much propriety as to Your Excellency?

In preſerving the genuine ſpirit of thoſe excellent laws which the wiſdom of your great Predeceſſor eſtabliſhed; and in endeavouring to promote true freedom and happineſs in that flouriſhing province, when under your protection, I flat-

cor-

[redacted]

ter myſelf you only fulfilled a duty correſpondent with your own inclination.

The name of PENN has been long honourable on both ſides the Atlantic; and that it may remain ſo, through a ſucceſſive line of illuſtrious deſcendants, is the unfeigned wiſh of

The EDITOR.

BATH, *Jan.* 7, 1777.

ADVERTISEMENT

TO THE

READER.

THE *following Letters were written by a Gentleman reſiding in Philadelphia, no leſs eſteemed for his amiable virtues, than for his learning, wit, and genius:—They were firſt printed there, and ſoon ran through a numerous impreſſion; ſince which, a ſecond edition, reviſed and corrected by the Author, has been publiſhed:—From this ſecond edition the preſent publication is made.*

As

As these letters are perfectly free from the spirit of party, and contain nothing injurious to religion or morality; but, on the contrary, are fraught with matter both instructive and entertaining;—the Editor flatters himself he has performed an acceptable service to the publick, in reprinting them in this nation. A work that has done signal honour to its Author in a country justly celebrated for literary merit; and which his Excellency the (late) GOVERNOR PENN *has freely permitted to be dedicated to himself, will doubtless meet a kind reception from every reader of taste and ingenuity.*

BATH, *Feb.* 28, 1777.

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LETTER I.

To the RIGHT HONOURABLE *the* LORD VISCOUNT P——, *at* OXFORD.

MY LORD,

BY the laſt New-York mail I received a letter from CHARLES, informing me of your Lordſhip's return from *Italy*, and your reſolution of ſpending a few months at *Oxford*. I

well know your particular attachment to the agreeable ſociety of *Magdalen-Hall*, and could almoſt wiſh myſelf for a few weeks upon the banks of *Iſis*, that I might be an humble partaker of that *feaſt of reaſon and that flow of ſoul*, in which you bear ſo illuſtrious a part. But I muſt ſtay out the time of my tranſportation.* Two years at leaſt was the period, which my good Lord H—— allotted me to ſpend in this, and one or two neighbouring provinces of North-America. Think not, however, that I repine at my ſituation. I am delighted with this

* A merry alluſion to the caſe of thoſe convicts, who are ſentenced to be tranſported to America for a certain number of years.

this country. *The* NEW WORLD *is indeed launched forth*, and has proceeded more than half-way *to meet the* OLD. But if the country itſelf was not ſo charming, as it really muſt appear to every impartial eye, yet I have been placed in ſuch circumſtances, as could not fail of making any ſpot upon earth agreeable. I have been happily introduced to a ſet of acquaintance, whoſe hoſpitality, good ſenſe, and good humour, do honour to human nature. I am entertained at a merchant's houſe in this city, who is of the ſect of people called *Quakers*, and is poſſeſſed of as much urbanity and true politeneſs as I have ever met with.

I am now ſitting at a window, that overlooks the majeſtic *Delaware*, compared with which our *Iſis* and *Cherwell*, though immortalized in ſong, would appear but little babbling brooks. The woods along the oppoſite ſhore of *New-Jerſey* are clothed in their brighteſt verdure, and afford a pleaſing reſt and refreſhment to the eye, after it hath glanced acroſs the watry mirror. Whilſt I am writing this, three topſail veſſels, wafted along by a gentle ſouthern breeze, are paſſing by my window. The voice of induſtry perpetually reſounds along the ſhore; and every wharf within my view is ſurrounded with groves of maſts, and heaped

heaped with commodities of every kind, from almoſt every quarter of the globe.

I cannot behold this lively active ſcene, without lamenting, that the ſtreams of commerce ſhould ever be checked in their courſe, or directed to wander in other channels, than thoſe which they now poſſeſs. Was your Lordſhip to be but a few months on the ſpot, you would feel the force of this reflection; and I am ſure, your juſtly-acquired influence in a Britiſh Parliament would ſoon be exerted to ſilence the clamours of jealouſy, and rectify the miſinformed zeal of true patriotiſm. I know that you move in

a much larger ſphere, than is generally circumſcribed by the hand of party; and if you have hitherto voted on the ſide of Adminiſtration, it was becauſe you have hitherto apprehended it to be the ſide of juſtice: For your honeſt heart is ever ready to embrace TRUTH, even when introduced to you in the form of a JUNIUS or a WILKES.—But I am not going to enter upon the field of politicks—This I leave to CHARLES, who has often told us, that he would not give a farthing for a cōverſation that was not well ſeaſoned with *religion* or *politicks*. I only mean to entertain your Lordſhip at preſent, with a ſhort account of what I have ſeen and heard ſince I have been in this city.

Dean

Dean PRIDEAUX, in his connection of the Old and New Teſtament, ſpeaks of WILLIAM PENN's having laid out his new city after the plan of BABYLON. Perhaps it might be difficult at this time of day to aſcertain, what this plan was. Be this as it may, I am not ſo well verſed in antiquity as to be able to pronounce, whether there is the leaſt reſemblance or not betwixt BABYLON and PHILADELPHIA. Of this, however, your Lordſhip may be certain, that no city could be laid out with more beauty and regularity than PHILADELPHIA. Its ſtreets croſs each other at right angles: Thoſe which run from north to ſouth being parallel

to

to each other, as well as thoſe from eaſt to weſt. Notwithſtanding the vaſt progreſs that has been already made, a conſiderable time muſt elapſe before the whole plan is executed. The buildings from north to ſouth, along the bank of the Delaware, including the ſuburbs, now extend near two miles, and thoſe from eaſt to weſt, about half a mile from the river. But, according to the original plan, they are to extend as far, nay farther, I believe, than the beautiful river *Schuylkill*, which runs about two miles weſt of *Delaware*.

The principal ſtreet, which is an hundred feet wide, would have a noble

ble appearance, were it not for an ill-contrived court-houſe, and a long range of ſhambles, which they have ſtuck in the very middle of it. This may, indeed, be very convenient for the inhabitants, and on their market-days exhibits ſuch a ſcene of plenty, as is ſcarcely to be equalled by any ſingle market in Europe.—But I am apt to think, that moveable ſtalls, contrived ſo as to afford ſhelter from the weather, would have anſwered the purpoſe full as well, and then the avenue might have been left entirely open.—The ſtreets are all well paved in the middle for carriages, and there is a foot-path of hard bricks on each ſide

next

next the houſes.—The houſes in general are plain, but not elegant, for the moſt part built upon the ſame plan, a few excepted, which are finiſhed with ſome taſte, and neatly decorated within.—The ſtreets are well lighted by lamps, placed at proper diſtances; and watchmen and ſcavengers * are conſtantly employed for ſecurity and cleanlineſs.

Almoſt every ſect in Chriſtendom have here found an happy aſylum; and ſuch is the Catholick ſpirit that prevails

* The author has been miſinformed in this article—There are no ſcavengers in Philadelphia yet, but it is hoped, that a regulation of this kind will ſoon take place.

prevails, that I am told, they have frequently and chearfully aſſiſted each other in erecting their ſeveral places of worſhip.—Theſe places too generally partake of the plainneſs and neatneſs of their dwelling-houſes, being ſeldom enriched by any coſtly ornaments. Here are three churches that uſe the liturgy and ceremonies of our Church of England; but only two of them are under any epiſcopal juriſdiction.* CHRIST-CHURCH has by far the moſt venerable appearance of any building in this city; and the whole architecture, including an elegant ſteeple, (which

* Since the firſt publication of theſe letters, the Biſhop of London, at the earneſt requeſt of the vestry-men and congregation of *St. Paul's* Church, has ordained and licenſed their Miniſter.

[redacted]

(which is furniſhed with a complete ring of bells) would not diſgrace one of the fineſt ſtreets in Weſtminſter. The eaſtern front is particularly well deſigned and executed; but its beauty is in a great meaſure loſt, by its being ſet too near the ſtreet, inſtead of being placed, as it ought to have been, forty or fifty feet back.

The STATE-HOUSE, as it is called, is a large plain building, two ſtories high—The lower ſtory is divided into two large rooms, in one of which the Provincial Aſſembly meet, and in the other the Supreme Court of Judicature is held—The upper ſtory conſiſts of a long gallery which is generally uſed for

for public entertainments, and two rooms adjoining it, one of which is appropriated for the Governor and his Council; the other, I believe, is yet unoccupied. In one of the wings, which join the main building, by means of a brick arcade, is depoſited a valuable collection of books, belonging to a number of the citizens, who are incorporated by the name of THE LIBRARY COMPANY OF PHILADELPHIA. To this library I have free acceſs by favour of my friend the merchant, who is one of the company. You would be aſtoniſhed, my Lord, at the general taſte for books, which prevails among all orders and ranks of people in this city.——The librarian aſſured me,

me, that for one perſon of diſtinction and fortune, there were twenty tradeſmen that frequented this library.

Behind and adjoining to the State-houſe, was ſome time ſince erected a tower, of ſuch miſerable architecture, that the Legiſlature have wiſely determined to let it go to decay (the upper part being entirely of wood) that it may hereafter be built upon a new and more elegant conſtruction. Mr. F——, the late ſpeaker of the Aſſembly, with whom I have ſeveral times converſed, informed me, that the plot of ground on which the State-houſe ſtands, and which is one of the ſquares of the city, is to be planted with trees, and

and divided into walks, for the recreation of the citizens. I could not help obſerving to him, that it would be a conſiderable improvement of their plan, if the Legiſlature could purchaſe another ſquare which lies to the ſouth of this, and apply it to the ſame ſalutary purpoſe; as otherwiſe, their walks muſt be very contracted, unleſs they make them of a circular or ſerpentine form.

The internal police of this city is extremely well regulated. You ſeldom hear of any ſuch mobs or riots, as, I am told, are frequent among their northern neighbours. The poor are amply provided for, and lodged and

and boarded in a very large and commodious building, to which they have given the name of THE HOUSE OF EMPLOYMENT; becauſe all ſuch as are able to work are here employed in the different trades or manufactures to which they were brought up. This building likewiſe ſtands upon one of the city ſquares, and when compleated, will form a quadrangle, as large, and of much the ſame appearance, as ſome of our colleges. In paſſing through the apartments, I obſerved and pointed out to one of the managers who was ſo obliging as to accompany me, an inconvenience, which he aſſured me, would be rectified, as ſoon as their funds would admit of it, *viz.*

The

The want of a few little private rooms, for the better accommodation of ſuch poor, as have formerly lived in good circumſtances, and whoſe miſery muſt needs be conſiderably heightened by their being obliged to board and lodge in the ſame common and open apartment, with the vileſt of their ſpecies.

For the ſick and lunatick an HOSPITAL has been erected, by private contributions, under the particular countenance and encouragement of the Legiſlature.—The building is ſtill unfiniſhed.—I walked round it—but did not chooſe to venture into this retreat of human woe, as I had formerly ſuffered much from a viſit to Bedlam.

[redacted]

Whilſt I was at breakfaſt one day laſt week with Dr. M——, whom I had ſeen at Oxford ſome years ago, he received a card to attend a Public Commencement at the College the next day.—As I expreſſed a deſire of accompanying him there, if it ſhould not be inconvenient, he very politely called upon me in the morning, and took me into the apparatus-room, where the Truſtees or Governors of the College were met. There is no place or ſcene, that I have viſited, ſince my arrival in America, at which I more ardently wiſhed for your Lordſhip's preſence, than this. I accompanied the proceſſion of Truſtees and Profeſſors

Profeſſors into their publick hall. The Provoſt opened the Commencement with two or three Collects of our Liturgy, well choſen and adapted to the occaſion, together with an excellent prayer of his own compoſition. The exerciſes were ſome in Engliſh, and ſome in Latin, conſiſting of Forenſick and Syllogiſtick Diſputations, and ſeveral little eſſays in the declamatory way, which the young Gentlemen, for the moſt part, delivered with propriety of pronunciation and action; though a Gentleman who ſat next to me, declared, that the preſent candidates were by no means equal to many who had received the honours of this Seminary. Their pronunciation of the

Latin, indeed, ſeemed to be a little defective; and yet they have an excellent pattern in the Gentleman who preſided during the acts, who ſpake with great diſtinctneſs, and paid due regard to the quantity and emphaſis.

The peculiar attention that is given in this Seminary to the Engliſh language, is worthy of being imitated by our Univerſities and Academies at home.—They have a Profeſſor here, whoſe ſole buſineſs it is to teach boys their native tongue grammatically, and inſtruct them in the method of reading and pronouncing it with propriety. For this purpoſe, he is frequently exerciſing them in little ſpeeches,

ches, extracted from plays, parliamentary debates, Roman hiſtory, poems, ſermons, &c. and I am told, that the Seminary owes much of its preſent reputation to this part of its plan.

The Profeſſor of Languages has the Latin and Greek ſchool in excellent order, both with reſpect to inſtruction and diſcipline; and he aſſured me, that he had ſeldom leſs than eighty or ninety boys under his care.—The higher Claſſicks are read in the Philoſophical ſchools, under the direction of the Provoſt and Vice-Provoſt, who give lectures in Geography, Mathematicks, Logick, Rhetorick, Natural and Moral Philoſophy.

Upon the College has lately been engrafted a medical ſchool, with Profeſſors in all the branches neceſſary to complete a medical education.—— So that they have now annually a courſe of Lectures in Anatomy, the Theory and Practice of Phyſick, Botany, Materia Medica, and Chymiſtry. Pupils from all parts of the continent, I am told, have crouded to Philadelphia ſince this ſchool was opened, as the advantages here are thought to be almoſt equal to thoſe in Europe.

Nothing now ſeems to be wanting to render this Seminary an *Univerſity* in the largeſt ſenſe of the word, but two more profeſſorſhips, one in Divinity, and

and the other in Civil and Municipal Law. The firſt of theſe, however, is ſupplied by the Provoſt himſelf, who reads a courſe of Divinity-Lectures, when any of his pupils declare themſelves candidates for the Miniſtry.

One thing I muſt not omit, which cannot fail of giving pleaſure to a benevolent heart; and that is, that to this College is annexed a *Charitable School*, in which youth of both ſexes are inſtructed in all the neceſſary parts of a common Engliſh education. A merchant of my acquaintance aſſured me, that he knew ſeveral inſtances of the happy effects of this charity; and among the reſt, that the young man, to

to whom he entruſted the chief part of his buſineſs, had received his education wholly at this ſchool.

The ſituation of Philadelphia, in the very center of the Britiſh colonies, the manners of its inhabitants, the benevolent and catholick plan of this Seminary, which exceeds any thing I ever met with at home or abroad, together with the moderate expence of a learned education here, are circumſtances, which, I am perſwaded, muſt give this College the preference to any that are, or may be erected in North-America; and I doubt not, but that the inhabitants of the Weſt-India Iſlands, many of whom have been well

educated,

educated, and have an high taſte for literature, did they once make the experiment, would ſoon be induced by the ſucceſs to prefer an American to an Engliſh education, at leaſt for the earlier ſeaſon of their children's lives. For my part, I muſt confeſs, in ſpite of all my prejudices in favour of our beloved *Oxford*, that, had I a ſon, I ſhould certainly chooſe to let him go through a courſe of education at Philadelphia College, before I ventured to ſend him to that Univerſity.—— For your Lordſhip well knows, that what we principally expect from ſpending a few years at Oxford or Cambridge, are, the opportunities we have there of converſing with men of

genius,

genius, and forming ſuch uſeful and agrecable connections, as may contribute not a little to our future happineſs in life.

The very ingenious Dr. F——N, who, your Lordſhip may remember, was introduced to you one evening at the D—— of N——D's, and who has been celebrated all over Europe for his diſcoveries in electricity, was among the firſt projectors of this inſtitution: And I recollect, a few days ſince, to have heard a Gentleman of this city, who is a friend to literature, and no enemy to Dr. F——N, expreſs an ardent wiſh, that he would relinquiſh his political employments, and once

once more reſume the Philoſophical Chair; adding, that the calm regions of *Philoſophy* would, in his opinion, agree much better with the Doctor's genius and diſpoſition, than the ſtormy element of *Politicks*.——Certain it is, that his fellow-citizens acknowledge themſelves much indebted to him for many of the excellent inſtitutions, that do honour to their city and province. Nor are they without hopes, that he will yet return to his native Country, and employ the remainder of his days in aſſiſting them to compleat the ſeveral plans, for the ſucceſs of which he once appeared to be ſo much in earneſt.

The

The College, however, is at present in good hands. Gentlemen of the first distinction for learning and fortune are among its Truftees. The Provoft is well known for his literary character and excellent compofitions, both in Europe and America. He was particularly patronized by the late good and learned Archbifhop of Canterbury, whofe memory your Lordfhip reveres; and by his influence, obtained his Majefty's brief for a collection throughout England for the joint benefit of this Seminary, and that of New-York. Your Lordfhip, I remember, was a contributor; and expreffed your high approbation of the liberal

liberal and generous plan, on which it was founded. This plan is moft religioufly adhered to; and though among nine Profeffors, there are but three of the church of England, yet this is not owing to any neglect or difrefpect towards the members of our communion, but becaufe no more than thefe three have hitherto prefented themfelves as candidates for any Profefforfhip; and the Truftees never enquire into the religious profeffion, (provided it be proteftant) but folely into the literary merit and moral character of thofe that offer. The Vice-Provoft is one of the eldeft and moft refpectable Miniflers of the Prefbyterian Denomination; and has the honour of being

ing among the first that introduced Science into this heretofore untutored wilderness.

I could not help expressing my surprize, in a conversation I had some time since with Mr. G ——y, (an eminent and worthy lawyer in this city, and now Speaker of the House of Assembly) that the Legislature should never have taken this Seminary under their protection. The Hospital and House of Employment, I observed, had been favoured with their countenance. And, as the cultivation of the human mind is an object of much higher importance, than the care of the body; and the advantages derived from

from this College to the city and province, must needs be very considerable, I could not but think it very justly entitled to some share of their liberality. I do not recollect this Gentleman's answer;—but I make no doubt, upon a proper application, that his influence and interest would be chearfully exerted in that Honourable House, to obtain an handsome endowment for this institution.

I have been the more minute and circumstantial in my account of the College, as I know your Lordship is particularly interested in the progress of literature; and I am happy in an opportunity of affording you a little enter-

entertainment, that will be agreeable to your taſte.

I am, my LORD,

Your Lordſhip's moſt ſincere Friend,

And devoted Servant,

T. CASPIPINA.

PHILADELPHIA,
July 4th, 1771.

P. S. I find CHARLES grows more and more diſſatisfied with JUNIUS. He entreated Sir W——M D——R, who was at New-York, in October laſt, once more to enter the liſts with this *Knight*

Knight of the poliſhed armour. Sir W—M, however, very politely replied, that he had engagements on his hands at preſent of a more agreeable nature. Your Lordſhip has doubtleſs ſeen Lady D——R, before this time, ſo that you may gueſs what theſe engagements were.

LETTER II.

To CHARLES MARSEILLES, Esq; at NEW-YORK.

LIBERTY, dear CHARLES, is the genius of Pennsylvania. Its inhabitants think, and speak, and act from her immediate inspiration. The poorest labourer upon the shore of *Delaware* thinks himself entitled to deliver his sentiments in matters of religion or politicks with as much freedom as the gentleman or the scholar. Indeed, there is less distinction among the citizens of *Philadelphia*, than among those of any civilized city in the

the world. Riches give none: For every man expects one day or another to be upon a footing with his wealthiest neighbour;—and in this hope, shews him no cringing servility, but treats him with a plain, though respectful familiarity. Offices or posts of honour give none—but such as every wise and virtuous man would allow to be necessary for the support of government. Literary accomplishments here meet with deserved applause. But such is the prevailing taste for books of every kind, that almost every man is a reader; and by pronouncing sentence, right or wrong, upon the various publications that come in his way, puts himself upon a

level, in point of knowledge, with their ſeveral authors. This, you will ſay, is not peculiar to the *Philadelphians*, but may ſerve as a general character for moſt readers in the world—Be it ſo—You may ſee in one portrait the reſemblance of many a face—But the ſtrength of the *contour*, the particular arrangement of the features, the countenance, or ſome other ſtriking circumſtance, reminds you of the friend that it reſembles moſt.

I mean not by this obſervation to inſinuate any thing to the diſadvantage of the *Philadelphians*.—I love and admire them too much to harbour even a thought of the kind. Their conduct

duct uniformly flows from that ſpirit of freedom, which they inherit from a Britiſh anceſtry, which has not been ſuffered to degenerate, but has rather acquired new vigour by being tranſplanted into an American ſoil.—Freedom of enquiry will neceſſarily lead to freedom of ſpeech; and though an honeſt mind will ſometimes be miſtaken in its opinions of men and things, yet its very miſtakes are pardonable; inaſmuch as they proceed not from a depraved heart, but a miſinformed judgment. I love to hear a plain man deliver his real ſentiments with that downright bluntneſs, which is generally characteriſtick of integrity; tho' it may ſometimes be affectedly aſſumed

to hide a deceitful, or countenance an impertinent, temper.

Sitting the other day in one of the coffee-houſe boxes, I heard a perſon behind me giving his ſentiments upon the letters of JUNIUS, one of which he had juſt been reading: "I have no "patience," ſaid he, "with the ad- "mirers of this writer.—Fine-turned "periods, brilliant ſimilitudes, and "choice expreſſions, may charm a ſu- "perficial reader.—They are very "pretty—but then their dazzling "beauty ſo captivates the inferior fa- "culties, that the judgment is not at "liberty to examine the ſentiments, "if there be any, which they are in-

"tended

"tended to recommend and enforce. "—Take from JUNIUS all his well- "dreſſed perſonal invectives againſt "his Sovereign and his Miniſters, "and try to find out what is his real "aim, or whether liberty is ſo much "in danger, as he would have us ap- "prehend, from the D— of G—— "and his puny aſſociates;—and I be- "lieve you will be tempted to think, "that he is only playing a part in a "*Farce*, whoſe title ſhould be *Much "ado about nothing*.—For my part, I "do really look upon all I have ſeen "of his writings, to be no better "than refined *Billingſgate*—*Rogue* and "*raſcal* would not have anſwered his

"purpoſe

" purpoſe ſo well—or he would have " uſed them without ceremony."

This *critique* upon JUNIUS, whether it be juſt or not, ſeems to agree very well with the appellation you once gave him, of *the Knight of the poliſhed armour*.—For, I ſuppoſe you meant, that his armour, though *dazzling bright*, was far from being *proof*.

Parties, I am told, ſome time ago, ran pretty high in this place.—Some were for changing the *Proprietary* into a *Regal* government;—for what reaſon I have not been able to diſcover; unleſs they could imagine, that the Adminiſtration at home, would be more anxious

anxious to preſerve their privileges inviolate, than a *family*, whoſe immediate intereſt it muſt needs be ſo to do. All is calm and ſerene at preſent.—— People of different opinions can now talk with coolneſs upon the ſubject, and all ſeem to be united in one general deſire to promote the real intereſts of their province.

So much, dear CHARLES, for one of your favourite topicks. If you want to know more of the politicks of this city, you muſt come here and obſerve for yourſelf;—for, I confeſs, I am not equal to the taſk.

I have tranſmitted to my LORD P— as circumſtantial an account as I could

get of the plan of this city, and its many improvements and inſtitutions, together with a little hiſtory of the progreſs of literature, which you know, is quite in his way. I have met with no hiſtory of this province, that deſerves notice.—What have been publiſhed are merely partial narratives of their political debates, which are far from being the leaſt entertaining or inſtructive.—I wiſh to ſee a regular, ſenſible, and well written hiſtory of Pennſylvania, from its firſt ſettlement to the preſent period, which might compriſe an intereſting account of the labours of its venerable founder, the progreſs of Commerce, of Arts and Sciences, the gradual improvement of taſte

taſte and manners, and the riſe of the various ſects of religion.—I know but one Gentleman in this city who is capable of executing ſuch a work; and, I fear his preſent engagements, if he ſhould have an inclination, would not afford him ſufficient leiſure for the purpoſe.

Many excellent productions in the literary way have been publiſhed here.—That ſpirit of freedom, which I have already mentioned, hath given birth even to Orators and Poets; many of whoſe performances I have heard and read with the higheſt ſatisfaction.—Some of theſe, perhaps, I may have an opportunity of communicating to my

my Lord P——, or yourſelf, in the courſe of our correſpondence.

Mrs. G—— is returned from Briſtol.—I thank you heartily for recommending me to ſo valuable an acquaintance. I am happy in her agreeable and ſprightly converſation;—and ſhe has introduced me to a circle of Ladies at whoſe tea-tables I am ſure of finding delicacy without prudery, and wit without ill-nature.

This will be delivered to you by the very polite MAJOR S——, who tells me, that he is well acquainted with your Uncle COL. MARSEILLES, and was in the ſame corps with him, under the

the Duke, at the unhappy affair of *Minden*. He adds, likewiſe, that your Uncle was the intimate friend of COL. Ross, and was very near that amiable officer, when he was killed at the battle of FONTENOY.

I am your's, moſt affectionately,

T. CASPIPINA.

PHILADELPHIA,
July 10, 1771.

LETTER III.

To the RIGHT HONOURABLE LADY CAROLINE S——, *at* BATH.

I AM truly concerned, my honoured Lady, at the account which Lord H—— gives me of your preſent indiſpoſition:—But I hope a proper regimen, with a cautious uſe of the Bath waters, which, I am told, have been very ſerviceable in ſuch caſes as your's, will afford you a ſpeedy recovery.—Chronical complaints, indeed, are not eaſily overcome.—Few have reſolution enough to perſevere in ſuch a change of diet, and conſtant attention to what

phyſicians call the *non-naturals*, as would bring the whole ſyſtem into its former temperature. The ſcience of *Medicine*, however, ſeems to be approaching faſt to the ſame perfection of ſimplicity, as that of *True Religion*. Both of them have their foundation in the conſtitution of man. And the diſorders of the body, as well as thoſe of the ſoul, will ere long be better underſtood, and more ſkilfully treated than they have hitherto been.—I am no friend to *noſtrums* in either caſe; and I entertain as poor an opinion of your *Empiricks* in *Divinity* as of thoſe in *Medicine*. Inſtantaneous operations may be ſerviceable in many chirurgical caſes, and perhaps in ſome phyſi-

cal ones;—but the change from a confirmed bad habit of body to a good one cannot, in the nature of the thing, be ſuddenly accompliſhed by any application in the world.

Dr. Cheyne, whatever whimſical peculiarities he may be charged with, will, upon the whole, be found to have laid a ſure baſis for future ſucceſs in the practice of medicine;—and I ſhall not at all be ſurprized, if, at ſome future day,—an admirer of his ſyſtem ſhould venture to ſtep aſide, as he did, from the beaten track, and, without the pomp of learned preſcription, gently lead his afflicted patients into the narrow walk of temperance, from thence conduct

conduct them to the fields of exerciſe, which are ever inveſted with a moſt ſalubrious air; and, at laſt, to complete the cure, and eſtabliſh perfect health, both of mind and body, place them, tranquil and ſerene, in the delightful bowers of religious peace and heavenly conſolation.—For certain it is, that there is a moſt intimate connection, and ſenſible ſympathy, betwixt the ſoul and the body;—and Dr. Cheyne is well ſupported by the experience of all men in all ages, when he aſſerts, that the inward and irregular paſſions of the ſoul do more real injury to the organized material vehicle, which it inhabits, than all the outward aſſaults, which this vehicle

 ſuſtains.

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ſuſtains from all the outward elements of nature.

One grand defect a ſenſible reader cannot but diſcover in Dr. CHEYNE's ſyſtem, and that is, that he preſcribes to every conſtitution almoſt invariably one and the ſame regimen, without making a ſufficient allowance for different complections, or inveterate habits.—Nay, he ſuppoſes that *that* ſtate of the body muſt needs be very bad, in which his peculiar regimen is not kindly received, and does not favourably operate.—For my own part, I have enjoyed a good ſhare of health for many years paſt, though I have never been able to uſe one or two eſ-

ſential ingredients in his diet, without great inconvenience. A temperate glaſs, I think, may innocently exhilarate the ſpirits, without enflaming the blood; and I ſee no reaſon why I may not get ſtrength from the juice of the vine, as well as from any other vegetable or animal ſubſtance. In truth, every creature of God is good, and becomes "*ſanctified*," that is, proves ſalutary to my ſoul as well as my body, when it is "*received with prayer and thankſgiving*."

You ſee, my dear Lady, what a train of reflections the account of your illneſs hath raiſed in my mind:—As I am but a ſciolift in phyſical matters, ſo

I am careful to ſpeak *only what I know, and teſtify what I have felt.*—Common ſenſe, and a little attention to what generally agrees or diſagrees with our conſtitution, will ſet us right whenever we are wrong; or, what is better, keep us at all times from offending againſt our own bodies.

Your own experience hath already told you, that in religious concerns you have an infallible monitor within; —and your own feelings are painful or delightful according as you reſiſt or attend to its councils. This reduces all the fancied obſcurities of religion to plain, obvious and ſimple truths. —This makes us behold the ſame light,

light, that irradiates the ſoul of the Chriſtian, breaking forth, though with feebler ray, in the untutored breaſt of the roaming ſavage.

To this bleſſed monitor doth the Author of Chriſtianity continually appeal, and to bring it forth into exerciſe and energy, was the grand deſign of his coming into this world.—Hence the invaluable bleſſing of an outward revelation, which alone could give us a true information of the latent powers that are lodged in our breaſts, and furniſh us with an unerring ſtandard of their real and proper employment and effects.

But this is a topick, which I need not enlarge upon to a Lady, who has not now her religious principles to ſeek. Under all the weakneſſes of a delicate conſtitution, I well know, you have an internal ſupport, that raiſes you above the feelings of mortality. You have too much good ſenſe, as well as fortitude, either to be reaſoned or laughed out of your religion;—and though you are a ſtranger to *falſe* ENTHUSIASM, yet you are not aſhamed to acknowledge yourſelf an humble admirer of the *True*.

During my reſidence in AMERICA, I have not met with more than one or

two of your ſex, who have made any pretenſions to infidelity—Pretenſions I may very properly call them, becauſe the ſentiments they would vainly be thought to have adopted, are perpetually contradicted by an irreſiſtable teſtimony within them.—To call in queſtion the ſpirituality and future exiſtence of the human ſoul, its divine origin, and neceſſary dependance upon its PARENT GOD—to doubt of the ſuperintending care of a wiſe and good Providence, and confound or aboliſh the neceſſary diſtinctions betwixt good and evil—theſe are ſuch glaring abſurdities, ſuch flat contradictions to common ſenſe, and univerſal experience, as muſt needs degrade

the perſon that eſpouſes them below the rank of humanity.—Even thoſe retailers of ancient and modern ſophiſtry, HUME and VOLTAIRE, who have poiſoned ſo many weak and tender intellects with their gilded pills of unbelief, cannot but ſhudder in ſecret, at the dreadful ſucceſs of their preſcriptions; eſpecially, when they come to reflect, that they have not only ſhaken the very foundations of VIRTUE in thouſands of their own ſex, but have, likewiſe, in ſome few deplorable inſtances, robbed the faireſt part of our ſpecies, of that peculiar ſoftneſs and delicacy, which are characteriſtick of *their* ſex, and which are not only effectually preſerved, but amazingly improved

improved and heightened by the heavenly charm, which true religion alone can impart.

A female freethinker is as aukward and pitiable a character as can be conceived. She loſes every attraction, that can win the *lover*, and ſacrifices every amiable ſenſibility, that ought to preſerve the heart of the *huſband*. I am not ſurprized to hear of ſo many late inſtances of conjugal infidelity in *Britain*.—The breaſt that finds no real delight in religion, and is taught to look upon virtue as a viſionary thing, is ſoon open to the allurements of falſe pleaſure: And Mr. HUME has furniſhed many a Lady G——— with fine

fine and ſpecious apologies, for engaging and perſevering in an unlawful amour.

Thank heaven! this infernal ſyſtem has not found many admirers among the American fair. They ſtill retain their honeſt attachment to religion and common ſenſe. The arts of gallantry are little known, and leſs practiſed in theſe *laſt retreats* of perſecuted virtue. Conjugal infidelity on either ſide is ſure to be ſtamped with indelible ignominy; and the offender, tho' ſeemingly protected by opulence or power, or the moſt diſtinguiſhed abilities, is ſoon torn down from the higheſt poſt of truſt or honour, by the reſentment of

of a virtuous people, and condemned to paſs his future days in infamous obſcurity.

I well know, my good Lady, that this little repreſentation, which is indeed ſtrictly juſt and impartial, will prejudice your virtuous heart in favour of the people among whom I now happily reſide. Indeed, before I left *England*, you began to think highly of this NEW WORLD, from the frequent converſations you had with ſeveral of our military acquaintance, who had ſpent ſome years on this ſide the *Atlantic*, and whoſe obſervations I have ſince found to be ſenſible and true.

Poor

Poor Captain B—— left us a few weeks ago with an heavy heart. The gay, ſprightly, and magnanimous hero, you will find changed into a poor whining and diſconſolate lover. A ſly little American hath made him her willing captive; though I could tell him, for his comfort, that whilſt ſhe was ſecuring him with her ſilken chain, ſhe entangled herſelf at the ſame time, in ſuch a manner, that I believe, neither of them would now wiſh to be diſengaged. He will doubtleſs pay your Ladyſhip a viſit at BATH; and you may aſſure him from me, that his little LEONORA has retired into the country as *love-ſick* as himſelf, to try for a few

few months the potent charms of *ſhady groves* and *purling ſtreams*. I am, with moſt ſincere wiſhes for the preſervation of your valuable life,

Your LADYSHIP'S

Moſt obedient humble ſervant,

T. CASPIPINA.

PHILADELPHIA,
Aug. 2, 1771.

LETTER

LETTER IV.

To the RIGHT HONOURABLE LORD VISCOUNT P——, *at* OXFORD.

MY LORD,

IN my laſt*, I furniſhed your Lordſhip with as particular an account as I have been able to obtain of the many aſtoniſhing improvements, which a very few years have produced in this elegant and growing city. Common juſtice calls upon me to inform you, that ſome of the beſt inſtitutions, that regard its internal police, are under the direction and management of the people called *Quakers*, whoſe general diſap-

* See Letter I.

diſapprobation of all faſhionable amuſements and diverſions, gives them leiſure and opportunity of embarking in and proſecuting ſuch ſchemes as are uſeful, as well as ornamental to human ſociety. This ſober, virtuous people generally engage with caution, but execute with the moſt perſevering firmneſs and aſſiduity. The *Hoſpital* and *Houſe of Employment* are ſtanding monuments of their labours—And the period ſeems to be faſt approaching, when the cauſe of literature will receive no ſmall ſervices from their attention and zeal. A Philoſophical Society for the encouragement of ſcience, arts and manufactures, hath been lately inſtituted in this city, which numbers

numbers many of the moſt ſenſible of this denomination among its Fellows. My friend the merchant aſſures me, that the thirſt of knowledge increaſes much among them; that they begin to diſcover the ſubſerviency of human learning to many valuable purpoſes; and now think it no more a crime to ſend their children to ſchool to learn Greek and Latin, Mathematicks, and Natural Philoſophy, than to put them to Merchants or Mechanicks, to be inſtructed in the ſeveral arts and myſteries, that are become neceſſary for the ſupport of the preſent temporal life;—wiſely judging, with reſpect to the ſpiritual life, which comes from, and is to be ſupported by another world,

world, that human learning has no more to do with it, and can no more awaken or promote it, than the art of making clocks and watches. If I remember right, BAKER, who has written ſo ingeniouſly upon the uſes of learning, ſeems to put it upon the ſame footing; and our Tutor at *Magdalen-Hall* has frequently told us, that all the acquirements of *human* knowledge, though highly neceſſary for the improvement and embelliſhment of civil ſociety, can never impart to us one ſingle ray of that which is truly *Divine*.

I am no ſtranger to your Lordſhip's ſentiments upon this intereſting ſubject.—

ject.—You well know when to pronounce the "*hitherto ſhalt thou go, and no farther.*"—As a citizen of Heaven, and a traveller through this world, you know what is neceſſary not only to make your journey pleaſing and comfortable, and to furniſh you with proper accommodations on the road, but to ſecure to yourſelf an happy reception among your fellow-citizens, when your pilgrimage ſhall be at an end. A liberal education, under the direction of an heaven-taught mind, has ſtood your Lordſhip in good ſtead on many important occaſions. It gives the chriſtian ſcholar a free acceſs into circles of converſation, where the illiterate would never be admitted, and furniſhes

furniſhes him, when he is there, with a becoming confidence and manly freedom of ſpeech. It enables him to fight the infidel with his own weapons, and to avail himſelf of the whole magazine of ancient and modern learning in the defence of Religion.—For the very ſame armour that is weak and ineffectual in the hands of the unbeliever, becomes ſtrong and of heavenly temper, when worn or wielded by the champion of goſpel truth.

Upon theſe principles, my Lord, I cannot but look upon it to be the duty of the real chriſtian to patronize and encourage every well-formed ſcheme for the advancement of literature; and

I was particularly pleaſed to hear from my friend, who is himſelf a Fellow of the Philoſophical Society, that the Quakers had ſtepped forth, and joined the votaries of Science; for their well-known induſtry and application cannot fail, in all human probability, of ensuring it ſucceſs.

What I have here ſaid of the Quakers, your Lordſhip muſt not conſider as the leaſt diſparagement or diminution of the other religious ſocieties. The members of our communion, as well as thoſe of the Preſbyterian and other diſſenting denominations, have engaged warmly in every ſcheme that has been propoſed for the general good;

good; though they all candidly confeſs, that no inſtitutions have been carried on with ſo much ſpirit, and crowned with ſo much ſucceſs, as thoſe in which the Quakers have had the lead and direction.—Penn engrafted an excellent policy upon their religious principles—and Barclay has given theſe principles all the advantages, which can be derived from throwing them into the form of a ſyſtem. Theſe authors your Lordſhip has carefully read—and I remember once to have heard you drop an intimation, that Barclay's book had never been anſwered in ſuch a manner as to weaken the force of his arguments.

I dined

I dined the other day with an eminent Phyſician of this place, who profeſſes himſelf a Preſbyterian. There was a mixed company; and the converſation turned upon religious ſubjects. A Clergyman of the eſtabliſhed church, who appeared to be very infirm and much advanced in years, undertook to reconcile the ſeeming differences that prevailed among the profeſſors of Chriſtianity. He very ingeniouſly diſtinguiſhed the things eſſential, from thoſe which are not eſſential to ſalvation; and, with a truly benevolent chriſtian ſpirit, declared, that as religion was a life, manifeſted by good tempers and diſpoſitions within,

in, and correſpondent actions and offices without; as it did not depend upon any particular ſet of doctrines or opinions, much leſs upon any particular modes of worſhip or outward church diſcipline, ſo he found his own heart intimately drawn to, and united with, good men of every denomination.—You, Sir, ſaid he, (turning to the Phyſician) are a Preſbyterian.—Thou art a Quaker, (addreſſing himſelf to another of the company)—and I am a Church-man.—Suppoſe now, whilſt we are diſputing about religious principles, a ſervant ſhould ruſh into the room, and eagerly inform us, that a neighbour's houſe was on fire, that the maſter of the family was abroad, that

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that the poor wife with two or three little ones were ſcreaming out for help, and that all their goods muſt periſh, if they could not have immediate aſſiſtance. My Quaker friend there, and myſelf, unmoved at the melancholy tidings, keep our ſeats and gravely continue the debate. My Preſbyterian friend forgets all his zeal about opinions and doctrines, ſtarts from the table in an inſtant, and haſtens to the ſcene of diſtreſs. Pray now, gentlemen, continued the venerable old man, which of us, in ſuch a caſe, would be the Chriſtian?——I—moſt aſſuredly, cried out the Phyſician; and though I really find myſelf much attached to *Calvin*'s ſyſtem, yet

I am

I am ſure, in the caſe you mention, or any other ſimilar one, neither *Calvin*'s opinions, nor the opinions of any other man, could rouſe my compaſſion and urge me to the benevolent act. Nothing but a power ſuperior to all opinion, which carries its own evidence and motive along with it, and which, I truſt, is "*the* DIVINITY *that ſtirs within me*"—could accompliſh this—and if I ſhould reſiſt its powerful call, merely to indulge my own humour in an idle and unprofitable debate, what would it be but throwing away any proper and natural food, to live upon the wind; nay, loſing heaven for the ſake of a ſyllogiſm.

I think

I think your Lordſhip, had you been preſent, would have pronounced this to be good Divinity: and for the honour of the *Philadelphians*, I do aſſure you, that theſe ſentiments generally prevail among them; and that there is leſs religious bigotry here, than in any place I have yet viſited. The only circumſtance in which the *Preſbyterians* ſeem to be leſs catholick than others, is their violent oppoſition to the propoſed eſtabliſhment of a Biſhop or Biſhops in America: But, indeed, I cannot think they are ſo much to blame in this matter, as our Church friends would inſinuate; for, was I to ſettle in America, I ſhould never

never ſay a word in favour of an eſtabliſhed epiſcopate, till the powers of the intended Biſhop were accurately defined, and a ſatisfactory ſecurity given by act of Parliament againſt any future encroachments. Could this be done, I think no reaſonable Diſſenters, upon their own principles, would promote any further oppoſition.

The *Quakers* have three places of worſhip in this city, the *Engliſh Preſbyterians* three, the *Scotch Preſbyterians* two, the *German Lutherans* two, (one of which is very large and elegant) the *German Calviniſts* one, the *Baptiſts* one, the *Roman Catholicks* two, and the *Methodiſts* one. I have viſited moſt of theſe

these places, and have been introduced to many of the Clergy, and find them generally moderate, quiet, and charitable. They are all warmly attached to the British constitution, and whilst their civil and religious liberties are secured to them, will remain as affectionate and obedient subjects, as any in his Majesty's dominions.

Our friend CHARLES engaged to furnish your Lordship with all the materials he could collect relative to the city and province of NEW-YORK. I hope he is fulfilling his promise. But I had a hint from a gentleman, who lately saw him there, that he had been sadly taken in by a set of people, under

under the mask of religion.——You know his honest heart has ever been too susceptible of impressions from your pretenders to extraordinary sanctity. However, I am sure, if their tenets or practices lead to any thing that is narrow or uncharitable, his liberal and generous turn of mind will soon shake off the deception.

I send your Lordship the first volume of the Transactions of the New Philosophical Society, which will afford no small entertainment to yourself and my other *Oxford* friends. I am much obliged to you for *Gustavus Vasa*, and the *Farmer's Letters to the people of Ireland*. I have a strong partiality

tiality for all the writings of that excellent author, and now want but one book to complete my collection of his works.

I am, my Lord,

Your Lordſhip's moſt ſincere friend,

And devoted ſervant,

T. CASPIPINA.

PHILADELPHIA,
Sept. 4th, 1771.

LETTER

LETTER V.

To the RIGHT REVEREND *the* LORD BISHOP *of* B——L.

MY LORD,

AS I ſpend a good deal of my time in writing to my friends in ENGLAND, I ſhould be altogether unpardonable, were I to neglect paying my reſpects to your Lordſhip, whom I am proud to rank among thoſe, whoſe eſteem I would cultivate by every means in my power. I have not yet fixed upon the time of my return; ſo that I can ſay nothing on that head.

My

My ſtay here hath been longer than I expected; and indeed, ſo many new ſcenes have engaged my attention, and my ſituation hath been in every reſpect ſo very agreeable, that time has ſtolen imperceptibly away.

I am juſt returned from an excurſion into the country, which afforded me much matter for reflection and entertainment. As the ſubject muſt be new to your Lordſhip, I ſhall endeavour to amuſe you with a conciſe account of my journey, reſerving a more particular deſcription for an afternoon's converſation in the gardens of ——.

The

The Gentleman, at whoſe houſe I am entertained, is one of the people called *Quakers*, and a wealthy merchant in this city, to whom I had a letter from Mr. L—— of *Briſtol*. In this good family I am treated with the moſt chearful hoſpitality; and my friend, without any parade of ceremony, or the common diſplay of too officious civility, is a moſt ſenſible, polite, and agreeable companion. The other day, while we were at breakfaſt, he propoſed a jaunt into the country for my amuſement; and without letting me know what rout he intended to take, we ſet off on Wedneſday laſt, with his wife and daughter, and an

 intimate

intimate acquaintance of the family. The carriage in which we travelled was neither coach nor waggon, but ſomething between both; a kind of machine much uſed of late in this city, and very commodious for thoſe who have large families, as it is conſtructed in ſuch a manner as to accommodate ſix or eight perſons with eaſe and convenience—Indeed, uſe rather than elegance is conſidered in its conſtruction.

We travelled through a thick-ſettled and highly-cultivated country, beautifully variegated with hills commanding extenſive proſpects, and vallies enriched with meadows, mills, farm-houſes, and limpid ſtreams of water.

water. At length we arrived at *Lancaſter*, a large and flouriſhing town, about ſixty miles from hence. Its trade to this city is very conſiderable: But, as it is not ſituated on navigable water, this trade is carried on by means of large covered waggons, which travel in great numbers to Philadelphia, (ſometimes, as I have been informed, there being above one hundred in a company) carrying down the produce of the country, and returning with all kinds of ſtores and merchandize.

At *Lancaſter* we tarried but one night; and the next morning purſued our journey to *Ephrata*, or Dunker-Town, as ſome call it, a ſmall village

 ſituated

ſituated on a beautiful little river or creek, in a moſt romantick and ſequeſtered vale. This village and the adjoining lands are poſſeſſed by a religious ſect called *Dunkers*, whoſe principles and manners are very ſingular. They are for the moſt part *Germans*. Their name, I am told, is taken from their mode of baptizing their new converts, which is by dipping them in a river, as the *Anabaptiſts* do among us. Certain it is, that they took their riſe in this place about fifty years ago; and did not, as a ſect, emigrate from any other country. Their ſociety, however, at preſent, ſeems to be upon the decline, not exceeding one hundred members, though they have been heretofore

heretofore more numerous. Both men and women are dreſſed in white linen for the ſummer, and woollen for the winter ſeaſon. Their habit is a kind of long coat or tunick reaching down to the heels, having a ſaſh or girdle round the waiſt, and a cap or hood hanging from the ſhoulders, not unlike the dreſs of the Dominican friars. The men do not ſhave the head or beard. They are in general induſtrious, chearful, and extremely ſagacious.

The men and women have ſeparate habitations and diſtinct governments. For theſe purpoſes, they have erected two large wooden buildings, one of which is occupied by the brethren, the

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other by the ſiſters of the ſociety; and in each of them there is a banqueting room and an apartment for publick worſhip: For the men and women do not meet together even at their devotions. The reſt of the building is divided into a great number of ſmall cloſets, or rather cells; each affording juſt room enough to accommodate one perſon.

They live chiefly upon roots and other vegetables: the rules of their ſociety not allowing fleſh, except upon particular occaſions, when they hold what they call a *Love-feaſt*; at which time, the brethren and ſiſters dine together in a large apartment, and eat

mutton,

mutton, but no other meat. No member of the ſociety is allowed a bed, but in caſe of ſickneſs. In each of their little cells they have a bench fixed, to ſerve the purpoſe of a bed, and a ſmall block of wood for a pillow. The *Dunkers* allow of no intercourſe betwixt the brethren and ſiſters, not even by marriage. Nevertheleſs, ſome have broken through this reſtraint, and ventured upon the conjugal ſtate. The married perſons, however, are no longer conſidered in full communion, or ſuffered to live under the ſame roof, no, nor in the ſame village with the unmarried; but are obliged to remove to a place about a mile diſtant, called *Mount Sion*. They continue indeed to

wear

wear the habit, and in other reſpects are deemed members of the ſociety.

The principal tenet of the *Dunkers*, I underſtand, is this: "That future "happineſs is only to be obtained by "penance and outward mortifications "in this life; and that as JESUS "CHRIST, by his meritorious ſuffer-"ings, became the redeemer of man-"kind in general; ſo each individual "of the human race, by a life of ab-"ſtinence and reſtraint, may work out "his own ſalvation." Nay, they go ſo far, as to admit of works of ſuper-erogation, and declare, that a man may do much more than he is in juſtice or equity obliged to do, and that his ſu-

perabundant

perabundant works may therefore be applied to the ſalvation of others.

Thus do theſe poor people delude themſelves with vain imaginations, ſeeking for that religious ſatisfaction in their external ſituation, which is only to be found in the internal ſtate of the Mind. Devout and happy diſpoſitions of ſoul have indeed much leſs dependance upon outward circumſtances than people in general imagine. Men fooliſhly neglect to attend to religious ſenſibilities, or to cultivate a ſpiritual intercourſe with the great *Father of ſpirits*: And then think to excuſe themſelves by lamenting their ſituation in life, as unfavourable to theſe purpoſes.

purpoſes. Thoſe, who earn their daily bread by the ſweat of their brow, are apt to imagine, that, if they were in eaſy circumſtances, they ſhould have leiſure to attend to their eternal concerns; but no ſooner does wealth increaſe, than their care and attention to it increaſe in proportion, and they find themſelves more and more embarraſſed and leſs at leiſure than ever they had been. Others think, that by reſolutely breaking off from all intercourſe and connection with the reſt of mankind, retiring into gloomy woods, burying themſelves, as Anchorites in caves, and denying themſelves even the innocent gratifications of nature, they ſhall moſt aſſuredly recommend themſelves

themſelves to the favour of Heaven, and ſtrictly conform to the idea they have entertained of *ſaints* upon earth. But they ſhould conſider, in the firſt place, that they attempt in vain to fly from their own evil diſpoſitions, which will purſue and torment them in their cloſeſt retreats; and in the ſecond place, that by retiring from the world, they loſe the only opportunities they can poſſibly have of calling forth a thouſand tender ſenſibilities, and exerciſing a thouſand tender offices of ſympathy, compaſſion, charity, and benevolence.

Excuſe, my Lord, this ſhort digreſſion, into which my ſubject has almoſt involuntarily

involuntarily led me.——I will now purſue my narration.

Beſides the two large buildings above-mentioned, the *Dunkers* have ſeveral ſmaller ones, chiefly for the purpoſe of manufactures. They carry on ſeveral branches of buſineſs with great ſkill and induſtry. They have a convenient oil-mill, paper-mill, and printing-preſs. They make parchment, tan leather, and manufacture linen and woollen cloth, more than ſufficient to ſerve their own ſociety. The ſiſters are ingenious at making wax-tapers, curious paper-lanthorns, and various kinds of paſteboard boxes, which they ſell to ſtrangers who come to viſit them.

them. They likewiſe amuſe themſelves with writing favourite texts of ſcripture in large letters curiouſly ornamented with flowers and foliage. They ſeem to be rather works of patience than of genius: ſeveral of them are framed and hung up to decorate their place of worſhip. Incloſed I ſend your Lordſhip a ſpecimen of this writing, which you may, perhaps, think worthy of a place in your collection of foreign curioſities.

I ſhall at preſent remark but one thing more, with reſpect to the *Dunkers*, and that is, the peculiarity of their *muſick*. Upon an hint given by my friend, the ſiſters invited us into their

their chapel, and, ſeating themſelves in order, began to ſing one of their devout hymns. The muſick had little or no air or melody; but conſiſted of ſimple, long notes, combined in the richeſt harmony. The counter, treble, tenor, and baſs were all ſung by women, with ſweet, ſhrill, and ſmall voices; but with a truth and exactneſs in the time and intonation that was admirable. It is impoſſible to deſcribe to your Lordſhip my feelings upon this occaſion. The performers ſat with their heads reclined, their countenances ſolemn and dejected, their faces pale and emaciated from their manner of living, their clothing exceeding white and quite pictureſque, and their muſick

muſick ſuch as thrilled to the very ſoul. —I almoſt began to think myſelf in the world of ſpirits, and that the objects before me were ethereal. In ſhort, the impreſſion this ſcene made upon my mind continued ſtrong for many days, and I believe, will never be wholly obliterated.

By way of concluding this little narrative, I beg leave to tranſcribe a copy of verſes, which P——R M——R, the preſent head of this ſociety, put into my hands, telling me, that they were compoſed by a young gentleman of Philadelphia ſome years ago, in conſequence of a viſit he made him, and a converſation which then paſſed between

tween them. The ſentiments are ſo catholick, that I think your Lordſhip cannot but have ſome pleaſure in the peruſal.

To P——R M——R, *Principal of the Society of* DUNKERS *at* EPHRATA.

TH' Eternal God from his exalted throne
Surveys at once earth, heav'n, and worlds unknown:
All things that are, before his piercing eye,
Like the plain tracings of a picture lie:
Unutter'd thoughts, deep in the heart conceal'd,
In ſtrong expreſſion ſtand to him reveal'd:
Thouſands and twice ten thouſands, every day,
To Him or feign'd or real homage pay:
Like clouds of incenſe rolling to the ſkies,
In various forms their ſupplications riſe:
Their various forms to him no acceſs gain,—
Without the Heart's true incenſe all are vain;

The ſuppliants ſecret motives there appear,
The genuine ſource of every offer'd prayer.

Some place RELIGION on a throne ſuperb,
And deck with jewels her reſplendent garb;
Painting and ſculpture all their powers diſplay,
And lofty tapers ſhed a lambent ray.
High on the full ton'd organ's ſwelling ſound,
The pleaſing anthem floats ſerenely round;
Harmonick ſtrains their thrilling pow'rs combine,
And lift the ſoul to ecſtacy divine.

In *Ephrata*'s deep gloom you fix your ſeat,
And ſeek *Religion* in the dark retreat;
In ſable weeds you dreſs the heav'n-born maid,
And place her penſive in the lonely ſhade;
Recluſe, unſocial, you your hours employ,
And fearful, baniſh every harmleſs joy.

Each may admire and uſe their fav'rite form,
If Heav'n's own flame their glowing boſoms warm.

If love divine of God and man be there,
The deep-felt want that forms the ardent prayer,
The grateful ſenſe of bleſſings freely given,
The boon, unſought, unmerited of Heav'n,
'Tis true devotion—and the Lord of Love,
Such pray'rs and praiſes kindly will approve,
Whether from golden altars they ariſe,
And wrapt in ſound and incenſe reach the ſkies;
Or from your *Ephrata*, ſo meek, ſo low,
In ſoft and ſilent aſpirations flow.

Oh! let the *Chriſtian* bleſt that glorious day,
When outward forms ſhall all be done away,
When we, in ſpirit and in truth alone,
Shall bend, O God! before thy awful throne,
And thou our purer worſhip ſhalt approve
By ſweet returns of everlaſting love.

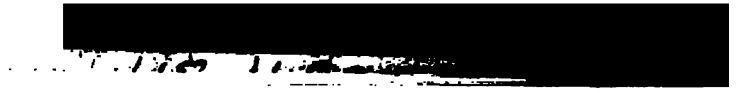
One circumſtance I had like to have omitted in this account of *Ephrata*, which

which I would not wiſh to paſs by unnoticed.—There is an houſe in this village occupied by four or five brethren, who for ſome years paſt have ſeparated themſelves from the reſt, on account, as it is ſaid, of ſome difference with reſpect to their forms of diſcipline and worſhip. I had a long converſation upon this ſubject with a venerable old man, who is one of the original proprietors or truſtees of the eſtate. From him I found, that a further acquaintance with the reality of religion, (as it takes its riſe and progreſs in the heart of man, and depends much leſs upon outward forms than inward communications from the foun-

tain of truth) was the ſole cauſe of their ſeparation. It was not, ſaid the good man, that we were diſſatisfied with their particular form, but that we had diſcovered the weakneſs and inſufficiency of all forms; and were therefore willing to anticipate in our own practice, that bleſſed period of the church, when every true worſhipper ſhall worſhip God, "in Spirit and in Truth." Though theſe few brethren are not in communion with the *Dunkers*, they have a right to their proportion of the produce of the eſtate; and this, together with ſome little occupation, which each of them follows, gives them a ſufficient ſupport.

port. They wear not the habit of the ſociety—but are diſtinguiſhed from the reſt by ſhorter coats with leathern girdles, and large white hats inſtead of hoods. They continue, however, to wear their beards.

I muſt not conclude without acquainting your Lordſhip, that your excellent *Diſſertations* have found their way here, and are much read and admired in this city. It cannot but give the higheſt ſatisfaction to a virtuous man, to find that his good works extend their influence much further than he could poſſibly have foreſeen; and, like a friendly luminary hung out in a dark



dark night, ſerve to direct the weary ſteps of the diſtant traveller.

I am, my Lord,

With very ſincere reſpect,

Your Lordſhip's moſt devoted

Friend and ſervant,

T. CASPIPINA.

PHILADELPHIA,
Oct. 2, 1771.

P. S. I beg your Lordſhip would make my reſpectful compliments to Lady R——, and tell her, that I ſhall ſhortly

ſhortly viſit Mr. B——M, the famous *American Botaniſt*, and will not fail to procure her ſome ſeeds and plants of this country, to add to her large and valuable collection.

LETTER

LETTER VI.

To CHARLES MARSEILLES, Eſq; *at* NEW-YORK.

DEAR CHARLES,

I HAVE the pleaſure to inform you, that we are likely to be made happy very ſoon with the company of our agreeable friend, Captain L——. A copy of a letter which I have juſt received from him, conceived and expreſſed in his own ſweet and gentle turn of ſentiment and language, I cannot forbear communicating to you. The original I preſerve among many others,

others, with which he has been ſo kind as to favour me, ſince we parted. 'Tis dated from *Tuſculum*, as he calls it, a little elegant receſs, which his father has lately given him, on the banks of the *Humber*, a few miles above *Hull*. He writes as follows:

" I am juſt returned from an excur-
" ſion to *Oxford*; where I ran over in
" imagination, every ſcene of pleaſure
" which I once ſhared with our worthy
" fellow-ſtudents of *Magdalen-Hall*:
" Every field, every grove, every tree,
" that ſurrounds theſe ſweet retreats
" of ſcience, reminded me of ſome
" morning or evening walk, ſome plea-
" ſing and improving converſation, in
" which

" which I had borne my part. I al-
" moſt wiſhed to occupy once more,
" for a ſeaſon, the chamber in which
" I have ſo often been bleſſed with the
" ſociety of ſuch agreeable friends.
" But believe me, 'twas only for a
" ſeaſon, that I formed ſuch a wiſh.
" For my happineſs at preſent infi-
" nitely exceeds all that I have hereto-
" fore experienced, even when P——
" and M——, and you my much-
" loved C——, conſpired to make me
" think my bliſs compleat. Twelve
" chearful moons have now rolled
" round this globe, ſince ASPASIA was
" my own. An uninterrupted ſuc-
" ceſſion of calm domeſtick joys has
" crowned my ardent expectations.
" Every

" Every virtue that the female mind
" can boaſt is happily centered in my
" fair companion. Bleſt beyond my
" moſt ſanguine hopes at home, I roam
" not now for happineſs abroad.——
" The leiſure which peace beſtows up-
" on the weary ſoldier, I have wholly
" devoted to her ſweet and ſoothing
" converſe.—Happy, indeed, if this
" leiſure could have continued ſtill—
" But alas! the call of honour muſt
" ſilence for a while the voice of love.

" A few days ſince, I received or-
" ders from General G——, to repair
" without delay to my regiment at
" *Boſton*.—No ſhip offering immedi-
" ately for that port, I have deſired a
" friend

" friend in *London*, to ſecure me a paſ-
" ſage in the firſt that ſails for *Phila-*
" *delphia* or *New-York*—ſo that in a
" few days all my preſent ſoftening
" proſpects muſt be changed for the
" rude horrors of the boiſterous At-
" lantick. In expectation of ſuch a
" call, my ASPASIA had ſome time ago
" expreſſed a deſire of accompanying
" me; and we ſeriouſly thought of fa-
" cing the angry ſurge in each other's
" arms: But theſe hopes are now diſ-
" ſipated by the proſpect of a new
" connexion, with which the dear crea-
" ture is already alarmed, and which,
" as ſoon as produced, will open a
" new ſcene of tenderneſs and love—
" '*Caſa, ſave*, LUCINA!' would have
" been

" been an heathen's prayer. But, as
" a chriſtian, I moſt fervently beſeech
" the great God and Father of angels
" and men, that he would mercifully
" complete the work he hath begun,
" and that the beſt of women may not
" want a little ſoothing comforter to
" cheer the lone irkſome hours of her
" ſhepherd's abſence. Enough, how-
" ever, on this melancholy ſubject.—
" Nought can alleviate my painful an-
" ticipations, but the hope of meeting
" with you and CHARLES in *America*.

" Your viſit to the colonies produ-
" ced various ſpeculations among our
" *Oxford* friends. Lord H——'s po-
" litical character induced many to
" conclude,

" conclude, that he was particularly
" intereſted in it, and expected much
" information with reſpect to Ameri-
" can affairs, from your ſagacious and
" penetrating enquiries. But I knew
" you too well to think, that you were
" engaged in any miniſterial ſervices,
" or that aught but your own curio-
" ſity, and thirſt of knowledge, had
" carried you from home. The be-
" nevolence of Lord H—— hath in-
" deed furniſhed you with the means
" of gratifying your laudable deſires;
" but I know, that it is not from you,
" he looks for a return in the politi-
" cal way. The only perſon that ſeems
" to be in the ſecret is my Lord P—,
" who has been at *Oxford* for ſome
" time

" time paſt; and very kindly com-
" municated a long and entertaining
" letter, which he had received from
" you, to a little circle of *Magdalen*'s
" ſons. From this letter we all con-
" cluded, that your obſervations would
" chiefly be employed upon literary
" and religious ſubjects; and congra-
" tulated each other upon the agree-
" able intelligence of this kind, we
" ſhould from time to time be fa-
" voured with from you.—I write in
" haſte, and write only to you.——
" Tell CHARLES, he may expect me
" very ſoon. My ASPASIA is under
" ſome little apprehenſions about a
" winter's paſſage—But I leave all to
" ſuperior direction. *Chriſto duce, nil*
" *deſpe-*

" *desperandum.*—You see, I write like " a soldier.—For I profess myself a " Christian, as well as an Englishman " *militant.*——Adieu, believe me to " be, with real and unfeigned affec- " tion,

" Your most sincere friend

" And servant,

" G—— L——."

Tusculum, upon the bank of Humber, Nov. 10, 1771.

I always thought, my dear CHARLES, that our Captain's temper and disposition were more suited to the mild and gentle offices of private and domestick life, than the hurrying and turbulent employments

employments of war. Courage he never wanted. But it is not of the furious, fiery kind. 'Tis like himself, steady, firm, and composed. Lord GRANBY once told his father in *Germany*, that though he was not formed for enterprize, there was not an officer under his command, that maintained his post and executed what he had to do with more resolution and firmness than young GEORGE. He has an high sense of honour, but it is under the controul of religion. No man that knows him doubts his courage; tho' he has frequently declared, that he despises that paltry kind of honour, which is to be gained or lost by accepting or refusing a challenge.—He

is not afraid to fight:—He is not afraid to die:—but he is afraid to offend his Maker, by wantonly ſporting with that life, which he received from Him, and which He only has a right to diſpoſe of. Indeed, Captain L—— is truly religious, without the leaſt affectation or parade.—He is much beloved in the army; and was never known to have any difference with his brother officers.

LEONORA is come to town. I drank tea with her yeſterday; and could not forbear reading to her the tender part of our friend's letter which relates to ASPASIA.—I ſaw the involuntary tear ſteal down and mingle with the roſe on

on her cheek. I ſaw her boſom ſwelling to give vent to the involuntary ſigh.—This tear—this ſigh—ſpake a language, which my heart could readily interpret.—The image of her beloved B—— preſſed upon her ſoul.—In feeling for ASPASIA, ſhe felt doubly for herſelf.—"Heaven preſerve the dear abſent youth, (methinks ſhe would have ſaid) and haſten the ſweet period, which ſhall realize to my heart the endearing ſcenes which have crowned the virtuous ASPASIA's love. But O let me not, like her, ever experience the pangs even of a temporary ſeparation!"

After tea, LEONORA propoſed viſiting a Lady whom I ſhall hereafter characterize under the name of ALMIRA. We found her at her harpſichord:—Her huſband, whom I ſhall call AMYNTOR, leaning over her chair, and both accompanying the inſtrument with their voices.—They attempted to riſe as ſoon as we entered the room; but as we preſſed them to let us ſhare in the ſweet entertainment they were giving to each other, they very obligingly conſented.—It was a plain, ſimple little ſong, compoſed by a Gentleman of this city, when he was about to leave England a few years ago, and addreſſed to a young Lady, a niece of my

my Lord ——, at whoſe country ſeat in *Berkſhire*, he was moſt hoſpitably entertained.——ALMIRA favoured me with a copy, which I herewith ſend you.

Soon, MYRTILLA, muſt thy friend
Haſten to a diſtant ſhore;
May propitious gales attend,
May they waft him ſafely o'er!

When to penſive joys inclin'd
Thro' my native groves I ſtray,
Thy dear image to my mind
Soothing pleaſures ſhall convey.

Fancy oft' in airy flight,
Will direct her courſe to you,
Bringing ſcenes of paſt delight
Back to my enraptur'd view,

Oft' ſhall *Schuylkill*'s rocky ſhore,
With her waving woods around,
Thy fond name repeating o'er,
Strive to ſwell the pleaſing ſound.

Thus with friendſhip moſt ſincere,
Shall my faithful boſom glow;
All thy virtues I'll revere
With ſuch love as angels know.

Hoping ſtill, though far from thee,
I ſhall ſhare thy dear regard,—
Which delightful thought ſhall be
My firm conſtancy's reward.

There is a ſimplicity in the ſentiment and language here, that ſhould ever be the principal characteriſtick of a ſong. The meaſure too is ſuch as conſiderably aids this ſimplicity. GAY and

and SHENSTONE excel much in this way; and 'tis no deſpicable ſpecies of poetry. Our old ballads will ever affect a ſenſible heart; and there are few modern ſongs that can come in competition with them. The tender-hearted LEONORA wept at every ſtanza. I could have wept with her—and ſo could you, if your heart has not loſt thoſe fine ſenſibilities, which you once gloried in. O CHARLES! there is more of heaven in theſe feelings, than we are aware of. The moroſe religioniſt, and the ſupercilious phariſee, may deſpiſe them; and 'tis true, that like many other gifts of heaven, they have been proſtituted to the ſervice of vice —But under the direction of a virtu-

ous heart, they are precious—they are angelical—they inſpire a joy, which the groſs ſenſualiſt will ever be a ſtranger to.—Let no pretended ſpiritualiſts talk you out of them. They can give you nothing in exchange but notions and opinions, whimſical and viſionary. —The ſureſt teſtimony we can have in ourſelves, or give to others, of being truly religious, ariſes from a meek and quiet ſpirit, a tender ſympathy in each other's joys and ſorrows, an humble opinion of ourſelves, an abhorrence of pride and ſelfiſhneſs in every ſhape, and a perpetual looking to an higher world than this, for the perfection of thoſe virtues and graces, which are here but in their embryo ſtate.—Excuſe

cuſe this little preachment.—I give you full liberty to preach to me in your turn—And am, with great truth,

Your moſt affectionate friend

And ſervant,

T. CASPIPINA.

PHILADELPHIA,
Jan. 12, 1772.

LETTER

LETTER VII.

To the RIGHT HONOURABLE LORD VISCOUNT P——, QUEEN-STREET, *Weſtminſter.*

MY LORD,

BEFORE this letter can poſſibly reach your Lordſhip, you will have exchanged the calm ſcenes of philoſophy, and the pleaſing converſe of the muſes, for the noiſe of party, the petulance of falſe patriotiſm, and the ſurer though gentler operations of miniſterial intrigue. Your Lordſhip enters the political theatre, not with a view

view of ſtepping forth as an actor upon the ſtage, but as a candid ſpectator, intereſted indeed in the conduct of every particular ſcene, but more deeply intereſted in the winding up of the *drama*. Your honeſt *plaudit*, therefore, is given or with-held, according as the meaſures adviſed and purſued on either ſide appear to you to be agreeable or repugnant to the dictates of virtue, and the ſpirit of Britiſh liberty. If this letter ſhould meet your Lordſhip, preparing to go to Court or Parliament, lay it down when you have read thus far.——Its contents ought not to interfere with matters of higher concern.—They are only intended for the innocent amuſement of your leiſure

ſure moments; the poor accompliſhment of a promiſe, which your Lordſhip condeſcended to exact from me at parting.

Indeed, my Lord, I know not how it is, but I begin to find myſelf ſtrangely attached to this Weſtern World. I ſometimes think that I could contentedly take up my abode here for life. I have no family connexions in England; and if I could but make my intereſt coincide with my inclination, I know no country that I have hitherto viſited, which has promiſed me more ſatisfaction than this.——All depends, however, upon my Lord H———:. I have written to

to him upon the ſubject; and I flatter myſelf, that my application will not fail of ſucceſs.

My attachment to America, I am apt to think, in a great meaſure proceeds from the proſpect of its growing greatneſs, to which every day ſeems more or leſs to contribute. In Europe, the ſeveral arts and ſciences are almoſt arrived at their meridian of perfection; at leaſt, new diſcoveries are leſs frequent now than heretofore.—Architecture, gardening, agriculture, mechanicks, are at a ſtand. The eye is weary with a repetition of ſcenes, in which it diſcovers a perpetual ſameneſs, though heightened by all the refinements

finements of taſte. Excellency itſelf, in works of human art, cloys the faculties, if the mind is not now and then relieved by objects of inferior beauty. After roving over the magnificence of churches and palaces, we are glad to fix a while upon a ſimple farm-houſe or ſtraw-built cottage. We feel a particular delight in tracing the windings of a beautiful river from its firſt ſprings 'till it empties itſelf into the vaſt ocean.—The mind purſues it through an immenſe tract of variegated country, and ſeems to flow, and increaſe, and widen along with it, 'till it loſes itſelf in the abyſs of waters.

The objects of art, as well as thoſe of nature, in this new world, are at preſent

preſent in ſuch a ſtate, as affords the higheſt entertainment to theſe faculties of the mind. The progreſſion is begun: Here and there, in the midſt of venerable woods, which, ſcarce a century ago, were the uncultivated haunts of roaming ſavages, the power of cultivation preſents itſelf to the travellers view, in opening lawns, covered with the richeſt verdure, fields of corn, orchards, gardens, and meadows fertilized by well-directed ſtreams —Hamlets, villages, and even populous cities, with their towering ſpires, excite our admiration.—We are ſtruck with the charm of novelty, wherever we go—The compariſon is always at hand—For, within the compaſs of a ſhort

ſhort mile, we may behold at once, *nature* in her original ruſticity, and *art* riſing by rapid advances to perfection.

The progreſs of the human mind may here likewiſe be obſerved to keep equal pace with the external improvements.—The gradual poliſh of manners, from aukwardneſs itſelf even to courtly civility; from ſuperſtitious notions, and bigotted religious attachments, to liberal enlarged ſentiments, and genuine ſpiritual devotion, may very readily be traced by a thoughtful and inquiſitive mind. All the powers of nature ſeem to be upon the ſtretch, as if they were in purſuit of ſomething higher ſtill, in ſcience, in manners,

manners, n religion itſelf, than the mother country can afford.

Indeed, my Lord, I feel my heart expand at the immenſe proſpect that irreſiſtably opens upon me.—I ſee new kingdoms and empires ruſhing forth from their embryo ſtate, eager to diſcloſe their latent powers; whilſt the old ones on the other ſide of the Atlantic, "hide their diminiſhed heads" loſt in ſuperior luſtre.—I ſee learning ſtripped of all ſcholaſtic pedantry, and religion reſtored to goſpel purity.—I ſee the laſt efforts of a powerful Providence exerted, in order to reclaim our wandering race from the paths of ignorance and error.—I ſee the ſetting

rays of the *Sun of Righteouſneſs* ſhining forth with ſeven-fold luſtre to the utmoſt bourn of this Weſtern Continent.

Wonder not then, my Lord, at my attachment to this favoured ſpot. I tread the hallowed ſoil with far higher pleaſures from *anticipation* than your claſſic enthuſiaſts feel from *reflection*, whilſt they kiſs the floor of *Tuſculum*, or walk the "*Eternal flint by Conſuls trod.*" There is one thought indeed that throws a damp upon that ardour of joy, which ſuch ſpeculations generally produce in my breaſt. From the ſtrange propenſity of human nature to abuſe the richeſt gifts of providence,

(of

(of which hiſtory as well as experience afford us ſo many ſad examples) I fear, leſt the old leaven of wickedneſs ſhould inſinuate itſelf again by degrees, till it has corrupted the whole maſs; leſt the melancholy ſcenes we have beheld in the kingdoms and churches of the *Eaſt*, ſhould be acted over again in the *Weſt*; and the declenſion of ſound knowledge and virtuous practice, ſhould be more rapid than their increaſe and advancement.

Your Lordſhip has ſeen the works of the divine HERBERT. You may remember how exceſſively fond Dr. R———y was of his poems, and how earneſtly he would recommend his ex-

 cellent

cellent little treatiſe, called *The Country Parſon*, to all his pupils, who were to be candidates for holy orders.—Leſt you ſhould not have the book by you, I muſt beg leave to tranſcribe a very remarkable paſſage from a poem, entitled, *The Church Militant*, which, as it relates wholly to *America*, and breathes a kind of prophetic ſpirit, has generally been called "*Herbert's* Prophecy." The language is uncouth, and the meaſure far from harmonious; —but there is ſomething very animated and ſtriking in the ſentiment.

"RELIGION ſtands on tip-toe in our land,
"Ready to paſs to the *American* ſtrand.
"When height of malice and prodigious luſts,
"Impudent ſinning, witchcrafts and diſtruſts,

"The

"(The marks of future bane) ſhall fill our cup
"Unto the brim, and make our meaſure up;
"When *Seine* ſhall ſwallow *Tiber*, and the *Thames*
"By letting in them both, pollutes her ſtreams:
"When *Italy* of us ſhall have her will,
"And all her calendar of ſins fulfil;
"Whereby one may foretel what ſins next year
"Shall both in *France* and *England* domineer;
"Then ſhall Religion to *America* flee:
"They have their times of goſpel e'en as we.
"My God, thou doſt prepare for them a way,
"By carrying firſt their gold from them away:
"For gold and grace did ever yet agree;
"Religion always ſides with poverty.
"We think we rob them, but we think amiſs;
"We are more poor, and they more rich by this.
"Thou wilt revenge their quarrel, making grace
"To pay our debts, and leave our ancient place
"To go to them, while that which now their nation
"But lends to us, ſhall be our deſolation.
"Yet as the Church ſhall thither weſtward fly,
"So ſin ſhall trace, and dog her inſtantly.

"The

" They have their period alſo, and ſet times,
" Both for their virtuous actions and their crimes;
" And where of old the empire and the arts
" Uſher'd the goſpel ever in men's hearts,
" *Spain* hath done one; when arts perform the other,
" The Church ſhall come, and ſin the church ſhall
" ſmother:
" That when they have accompliſhed the round,
" And met in th' Eaſt, their firſt and ancient
" ſound,
" Judgment may meet them both, and ſearch
" them round.
" Thus do both lights, as well in church as ſun,
" Light one another, and together run;
" Thus alſo ſin and darkneſs follow ſtill
" The church and ſun with all their power and ſkill.
" But as the ſun ſtill goes both weſt and eaſt;
" So alſo did the church, by going weſt
" Still eaſtward go; becauſe it drew more near
" To time and place, where judgment ſhall appear."

You

You ſee, my Lord, from the ſhort ſketches which I have given you, that *Herbert*'s prophecy, if it may be ſo called, (though it is no more than what our ſchool-men have ſtiled reaſoning from *analogy)* is fulfilling faſt. Arts and religion ſtill keep pace with each other; and 'tis not improbable, as he conjectures, that their return to the *Eaſt* will be the " *time and place where judgment ſhall appear.*"

I have no particular news to communicate to your Lordſhip, but that a new Governor of the PENN family is lately arrived here.—As he formerly ſpent ſome time in this pro-

 vince,

vince, and made himſelf agreeable to moſt of the principal families, his appointment gives univerſal ſatisfaction. Your Lordſhip, if I remember, told told me, before I left *England*, that you had ſeen his brother, the late Governor, when you were very young, either at *Rome* or *Geneva*.

Speaking of *Rome* reminds me of a viſit I lately received from the Rector of the Roman Catholic church in this city, in conſequence of a letter I ſent to him from Mr. PHILIPS, the author of the life of Cardinal POLE, which has lately revived much of the old controverſy in *England*.—Mr. H——G, (for this is the name of the Rector) appears

appears to be a decent, well-bred Gentleman; and I am told, he is much eſteemed by all denominations of chriſtians in this city, for his prudence, his moderation, his known attachment to Britiſh liberty, and his unaffected pious labours among the people to whom he officiates. He correſponds with our old friend ABBE GR——T at *Rome*. He was ſo obliging as to invite my friend the Merchant, and myſelf, to ſpend an hour with him in his little *Carthuſian* cell, as he called it. This ſmall apartment joins an old Gothic chapel, and, together with another oppoſite to it, (which is occupied by an aſſiſtant German Prieſt) forms a kind of porch through which you enter

enter the Chapel. Here the venerable man entertained us very agreeably; and as I was particularly inquisitive about the settlement and labours of his brethren the *Jesuits* at *Paraguay*, he put into my hands, at parting, a very circumstantial narrative of the rise and progress of these settlements, written by one *Muratori*, which I have since read with much pleasure.

I expect by Captain L—— the honour of a line or two from your Lordship. CHARLES continues still at *New-York*. I foresee that his political observations will soon be changed into religious ones, and I fear, of such a nature,

nature, as will not be very acceptable to some of his friends.

I am, my Lord,

Your Lordship's most devoted friend,

And obliged servant,

T. CASPIPINA.

PHILADELPHIA,
Jan. 14, 1772.

LETTER

LETTER VIII.

To CHARLES MARSEILLES, Esq; at NEW-YORK.

DEAR CHARLES,

ONE day last week, having been invited to breakfast with a Gentleman and Lady* in this city, who have been married several years, I was shewn by the servant into a neat little room, and desired to sit down, 'till he should call his mistress, who, he said, had that moment stepped up stairs. The apparatus for breakfast was upon the

* See Letter VI.

the table; and, as my eye glanced over it, I observed a piece of paper carelessly folded up, and thrown into one of the bowls;—a pen and ink standing by, I immediately concluded that the Lady, who was remarkable for being a good œconomist, had been setting down some little expences in a hurry, intending, perhaps, to enter them at leisure into her day-book.—My curiosity prompted me to unfold the paper, with a design of rallying her a little, when she appeared, upon the exactness of her œconomy.—But judge of my surprize! when, instead of a family account, I met with the following sensible, easy, and unaffected little essay, which seems to have been her

her morning meditation, juſt poured forth extempore from an heart, deeply touched with a ſenſibility of its own domeſtic bliſs.

As ſhe did not come down immediately, I had leiſure to peruſe the whole—I here tranſcribe it—and doubt not, but that your honeſt heart will thrill with pleaſure, whilſt you are reading it.

" If ever we may be allowed to ſay, " that marriages are made in heaven, " it muſt be, when the union is form- " ed upon a diſintereſted affection, a " love that cannot be deſcribed even " by thoſe who have felt it—My own " heart tells me, that it is beyond all " deſcrip-

" deſcription—Sure I am, that the " flame is kindled, and cheriſhed too, " by a ſuperior power. 'Tis not a " pretty face, or an elegant perſon— " 'tis not a brilliant wit, or a fine un- " derſtanding, that can excite or pre- " ſerve mutual affection;—it ſprings " from an higher ſource;—it has been " known to ſubſiſt in its utmoſt ar- " dour, where theſe accompliſhments " have been wanting.——There is a " nameleſs ſympathy of congenial " ſouls, even among thoſe of the " *ſame* ſex—which is felt—which can- " not be deſcribed—but which liſping " mortals have denominated FRIEND- " SHIP. When this nameleſs ſympa- " thy meets in congenial ſouls of *dif-*

ferent

"*ferent* ſexes, 'tis amazingly heigh-
"tened—Friendſhip cannot expreſs
"the ſenſation—and we have learned
"to call it by the name of Love. A
"name, indeed, ſadly prophaned by
"the lips of the ſenſualiſt, the covet-
"ous and ambitious—but felt and
"underſtood in its true meaning and
"import by thoſe alone, who ſeek for
"happineſs in the ſweet tranquility of
"domeſtic endearments—who conſi-
"der the lover and huſband but as
"one and the ſame character.

"Such an union is indeed *devoutly*
"*to be wiſhed for*; and when once ac-
"compliſhed, the pleaſures of life are
"enjoyed with a double reliſh, be-
"cauſe

"cauſe each, beſides his own, par-
"takes of a beloved partner's ſenſa-
"tion.—Misfortunes too—(and who
"ever taſted the cup of life, with-
"out finding ſome bitterneſs in the
"draught?) Misfortunes too loſe half
"their weight, by being divided—
"and as each aſſiſts the other to bear
"the load, ſo each comforts the o-
"ther whilſt labouring under it.—
"Time, the general deſtroyer of tem-
"poral objects and human joys, per-
"petuates and increaſes ſuch a felicity
"as this; which depends not ſo much
"upon external circumſtances, as up-
"on the internal feelings of their own
"breaſts. In the days of their mar-
"riage they may with more propriety

" be called *Lovers*, than in the days
" of their courtſhip.

" Failings, no doubt, each muſt
" diſcover in the other—and will diſco-
" ver, as long as the angel is enſhroud-
" ed in this *mortal veſture of clay*.—But
" even in theſe, they ſo much reſem-
" ble one another, that they ſoon learn
" either to overlook them, or to bear
" them with a meekneſs, which true
" love never fails of inſpiring.

" This ſweetneſs of diſpoſition, mu-
" tual forbearance, and uninterrupted
" intercourſe of endearing ſenſibilities,
" muſt not only ſecure to them all the
" bliſs which this world has to give,
" —but

" —but muſt be an excellent prepara-
" tive for their future enjoyment of
" thoſe eternal ſcenes, where Love
" reigns without the leaſt alloy of any
" ſordid paſſion, and to which they
" will carry with them the ſame affec-
" tions doubly purified, and darting
" back from their beatified ſpirits to
" that lovely center from whence they
" originally came.

" Great Source of Love enable
" me——".

Here ſtopped her hand——interrupted, probably, in her pious ejaculation by ſome family call, to which ſhe always chearfully ſacrificed her own private ſatisfactions.

Scarce

Scarce had I read the paper and replaced it in the bowl, before ALMIRA made her appearance, and welcomed me to her houſe with that unaffected ſweetneſs of addreſs, which ever attends and indicates a meek and humble heart.—Indeed, I have long been of opinion, that true politeneſs is not indebted ſolely to art, or what is generally called good company, but derives its peculiar charm from an higher original — *and breathes and taſtes of* HEAVEN.

I immediately confeſſed, and begged pardon of the good Lady for the liberty I had taken to peep into her manuſcript.—

manuſcript.—With a bluſh of genuin modeſty ſhe excuſed me, apologized delicately for the haſty ſcrawl, as ſhe called it, and hoped that her ſentiments met with my approbation.

I was juſt going to expreſs the high ſatisfaction which theſe ſentiments had given me, when AMYNTOR, the huſband and the lover of ALMIRA, entered in from his morning walk.——I ſaw the glance darted and catched from the eyes of both—It ſpoke a thouſand feelings, which all the ſoftneſs of language could never have expreſſed.—AMYNTOR's friendſhip for me dictated ſuch a welcome, as would have warmed the coldeſt heart. It failed not of kin-

dling the flame in mine; and with theſe two married lovers, I was more highly and rationally entertained, than ever I had been at a breakfaſt before.

Juſt at parting, I communicated what had paſſed to AMYNTOR, who, at my earneſt requeſt, furniſhed me with a copy of ALMYRA's eſſay next morning.

I am, moſt affectionately your's, *&c.*

T. CASPIPINA.

PHILADELPHIA, *Jan.* 20, 1772.

P. S. I have not ſeen Mrs. G——. She is gone with her youngeſt daughter

ter to Briſtol, a little village upon the Delaware, about twenty miles from this city, for the benefit of ſome mineral waters there, which are ſaid to have performed many ſurprizing cures.—When ſhe returns, I will not fail to wait upon her, and deliver your letter, with the little ode of mine you are pleaſed to mention with ſo much approbation.

LETTER IX.

To the RIGHT HONOURABLE LORD VISCOUNT P——, QUEEN-STREET, *Weſtminſter.*

MY LORD,

I HAD the honour of your Lordſhip's very obligin̄g letter by Capt. J.——, who, after a moſt turbulent paſſage, arrived here on the 10th inſtant. My friend, the merchant, introduced him to me the next morning, whilſt I was ſitting penſive in my chamber, as a Gentleman juſt arrived from *England*, who had aſked very particularly

ticularly after me.—As he was dreſſed in a plain brown ſuit of cloaths, I did not immediately know him, having been long accuſtomed to ſee him in regimentals.—But the moment he ſpake, and ſmiled, I recognized my fellow-ſtudent, and we embraced each other with all the affection of our juvenile friendſhip. He ſoon opened to me the myſtery of his new garb, by informing me, that he had been adviſed by his friends, and particularly by your Lordſhip, to ſolicit one of the new appointments in *N. America*, and as a preparative to this, to diſpoſe of his commiſſion without delay; that accordingly he had loſt no time,—Sir J—N H——T having been glad of the opportunity

portunity of purchaſing for his nephew, who immediately embarked for *Boſton*, to join the regiment;—that, backed by your Lordſhip's intereſt, and the perſonal application of LADY CAROLINE, he obtained from Lord N——H, a patent for the office of—— in ——; that the death of his father, and of Mrs. L———'s aunt about the ſame time, had thrown a gloom over his little *Tuſculum*, damped the wonted chearfulneſs of their evening fire-ſide, and determined him to part with that agreeable receſs, and remove Mrs. L———, who had now bleſſed him with a precious pledge of their love, to a ſeat of his uncle's, near *Beverley*; that he would not venture to bring her with

with him to *America*, till he had fixed upon the place of his reſidence, and got every thing accommodated for her reception.

I could not but expreſs my approbation of this change in his circumſtances; at the ſame time that I ſincerely ſympathized with him upon the melancholy events that produced it. —The emoluments of his office, together with the caſh into which he has converted his little eſtate, will enable him to live with elegance as well as comfort in ———. He will be fixed in a very agreeable and polite neighbourhood; and enjoy all that domeſtick felicity, after which his heart has

ſo

ſo long aſpired. For my part, I confeſs, that my fondeſt wiſhes would be gratified, could I obtain ſo decent and honourable a proviſion for life. Experience has taught me to feel the truth, which the poet ſweetly ſings,

> Then, pilgrim, turn, thy cares forego;
> All earth-born cares are wrong;
> Man wants but little here below,
> Nor wants that little long.

Pilgrims we certainly are in this world—and I know of no conſideration, that can alleviate the numberleſs evils and diſappointments to which we are ſubject whilſt we are here, but this;—that we belong to another world, which was our *original*, and muſt be our *final* home—

home—that the preſent ſtate of our exiſtence, is no other than a ſtate of purification; and that, according to ſcripture, reaſon and common ſenſe, our felicity here, as well as hereafter, muſt wholly depend upon an immediate intercourſe opened and continued betwixt our ſpirits, and the ETERNAL SOURCE of GOODNESS. This your Lordſhip knows is not *Enthuſiaſm*, but true rational *ſcriptural* religion.

Ever ſince our friend's arrival, my time has been almoſt wholly taken up in going round with him, and viſiting the ſeveral places in and about this *Metropolis*, which are worthy the attention of a ſtranger. The other day, whilſt

whilſt we were walking in the publick hall of the college with the *Provoſt*, and a clergyman from the iſland of *Barbados*, who was formerly of *Merton-College, Oxford*, I took the liberty of aſking the latter, whether he thought a *private* or *publick* education moſt advantageous. He did not heſitate to pronounce in favour of an education at a publick ſchool;—and advanced ſeveral reaſons in ſupport of his opinion, that appeared to me clear and convincing; but added, at the ſame time, that he could not help thinking, that the advantages of a public education would be much more conſiderable, were the perſons concerned in the management of ſeminaries, to allow

low themſelves more latitude in their modes of teaching, as well as in the choice of ſubjects for their lectures.

To be inſtructed, ſaid he, in the learned languages, in the ſeveral branches of ſcience, and the deeper parts of philoſophy, is not the whole intent of ſending youth to a publick ſchool. Theſe may be acquired, perhaps, to an equal perfection under a private tutor at home. But every parent has a right to expect, when he is at the expence of giving his child a regular *univerſity* education, that he ſhould be turned out, not only a good ſcholar, but a well-bred gentleman; and that he ſhould be equally capable of ſhining in converſation and in writing.

The

The *Provoſt* being obliged to leave us, as it was his lecture hour, and the morning being remarkably fine, we agreed to take a walk to the *Proprietor*'s garden, as 'tis called, a pleaſant little ſpot upon the bank of the ſweet river *Schuylkill*.

During our walk, the converſation we had begun in the *Publick Hall* was reſumed. Our friend L——— obſerved, that there were many qualifications and accompliſhments, which, tho' not of primary conſideration, were nevertheleſs of infinite ſervice, nay, indiſpenſably neceſſary to ſet off our improvements in knowledge.—Can any thing,

thing, for inſtance, ſaid he, be more agreeable and engaging, than a ready, polite, and unaffected method of delivering one's ſentiments, both in writing and converſation, without that ſtarched, preciſe, and pedantic turn of ſtile and manner, which generally characterizes the mere ſcholar?—Can any thing have an happier effect, either in a private company, or a publick audience, than an eaſy, free, and unconſtrained geſture, accompanying a diſtinct, graceful, and harmonious manner of ſpeaking?—Or what can afford more ſatisfaction to ourſelves, or more entertainment to our friends, than a well-cultivated *taſte* for the beauties of art and nature?—Now all theſe pow-

ers are more or leſs in every human being; and there is no time of life ſo proper and convenient for the calling them forth, as thoſe early years, which are generally ſpent at ſchool. 'Tis by *imitation* and *emulation* alone, that theſe latent ſeeds of genius are to be awakened and improved; and, 'tis well known, that a fondneſs of theſe is one of the prevailing paſſions of youth.

Had man been intended for a ſolitary being, then indeed theſe qualifications could have been of little uſe to him: But as his nature points him out for ſociety, his duty, as well as intereſt, ought to lead him to ſuch an exertion of his talents, as will render

der him uſeful and agreeable to all around.—A mere ſcholar is ſcarcely tolerable; and I never ſhall forget the ridiculous appearance which one of our moſt learned Doctors of *Maudlin* always made in a circle of polite company, and even among us, his pupils, in the lecture-room. I cannot but think it a misfortune to himſelf, to his friends, and the publick, that a man of Dr. T——'s ſuperior knowledge and abilities, for want of a few neceſſary external graces, which he might have acquired twenty years ago with the greateſt eaſe and pleaſure, ſhould be doomed to ſpend his days in obſcurity, cloſetted up with a parcel of muſty authors, and incapable of making that

figure in ſocial life and polite converſation, which his diſtinguiſhed talents would otherwiſe have enabled him to do. At preſent, he can neither do juſtice to his own abilities, nor render them of any great ſervice to others.

Here the good clergyman replied, with a mildneſs peculiar to his character, that the fate of Dr. T—— might not attend every one, who had miſſed the opportunity of obtaining theſe accompliſhments in his younger years at a publick ſchool. ——Some, he obſerved, were furniſhed with them by the bounty of nature; and others very readily acquired them by falling into polite

lite company, after they had finiſhed their ſtudies.

True, Sir, anſwered our friend—I am acquainted with ſeveral ingenious gentlemen, who are ſolely indebted to nature or the beau-monde for many amiable external qualifications, which they poſſeſs. I grant that a youth of nice obſervation, mature judgment, and a ſprightly natural diſpoſition, may improve his taſte, correct his manners, and fit himſelf to adorn the ſocial life, by frequently converſing with ſuch perſons, as have added to an extenſive erudition the moſt refined taſte, and all the graces of carriage and behaviour. But then, experience muſt

 have

have informed us, that there are few who do not think themſelves ſufficiently accompliſhed, after they have gone through their courſe of ſtudies at a publick ſchool; and conſequently look upon it as beneath them, when they come abroad into the world, to copy after the taſte, behaviour, or converſation of other men: To which I might add, that the circumſtances of ſome ſcholars will not allow them an opportunity of keeping ſuch company, as would contribute to their improvement in theſe things. And hence it becomes a matter of the utmoſt importance, that the maſters and tutors of our publick ſeminaries ſhould not only be men of ſound learning, but polite, well

well bred, and of the moſt eaſy, gentle, and engaging deportment.

Beſides, continued Mr. L——, there are ſome of the qualifications that have been mentioned, which are neither to be obtained from converſation with the polite world, nor yet are given entirely to any one by the indulgence of nature.

To inſtance only one of theſe:— Whence comes it, that we have ſo few eminent ſpeakers either in the pulpit or at the bar? Were the amiable graces of ſpeech ſolely in the gift of nature, or were they to be acquired by frequenting the genteeleſt company,

and converſing with the politeſt part of mankind, I can ſcarcely imagine, that the number of orators would be ſo ſmall, or that thoſe whom nature hath bleſſed, perhaps, with many other graces and accompliſhments, and whoſe ſtations in life always entitle them to aſſociate with the higheſt and beſt of men, ſhould be ſo generally deficient in the art of *ſpeaking well*. For my part, I can attribute this to no other cauſe than the too common neglect of this neceſſary branch of education at moſt of our publick ſchools. And hence it is, that a late ingenious and polite writer complains, "that the moſt eſtabliſhed error of an univerſity education is the general neglect of all thoſe

thoſe little qualifications and accompliſhments, which make up the character of a well-bred man, and the general attention to what is called deep learning."*

After having expreſſed my approbation of theſe ſentiments in general, I only begged leave to obſerve, that though the ſeeds or principles of knowledge, taſte, and every graceful accompliſhment were undoubtedly implanted in every human breaſt, yet nature had ſtrongly pointed out ſome predominant powers in each individual, ſufficiently characteriſtick of that particular excellence, by which, if properly

* The Guardian.

perly attended to and improved, each might become uſeful and illuſtrious in his own proper ſphere.——To watch theſe dawning powers, to take the moſt proper method of ſtrengthening and improving them, and to direct the youthful mind to ſuch ſtudies, and employments in life, as appear beſt adapted to its peculiar genius, muſt ſurely be the principal objects of the tutor's attention. The orator, the poet, the philoſopher, the patriot, the ſoldier, generally appear at an earlier ſeaſon of life than is commonly imagined. And from an inattention to, or improper treatment of, theſe buds of excellence, many have withered away

away without producing fruits or bloſſoms.

After taking a few turns in the garden, we walked back again to the *College*, where we had appointed to meet the modeſt and ingenious Mr. RITTENHOUSE, who, without one ſingle advantage from a private tutor, or public education, by the mere force of genius and induſtry, may now juſtly be reckoned the FIRST ASTRONOMER and MATHEMATICIAN in the world. He entertained us moſt agreeably with a little lecture upon his new-invented *Orrery*, of which your Lordſhip will find a particular deſcription in the volume

lume of *American Philoſophical Tranſactions*.

I am much obliged to your Lordſhip for your valuable preſent of the *Microſcope* and *Thermometer*. The new improvements which I find in the conſtruction of the *Microſcope*, render it more portable as well as more convenient for the application of a greater variety of objects.

My moſt reſpectful compliments wait upon Lady CAROLINE, and Miſs S——. I am glad to hear that the *Bath* waters have been ſo ſerviceable to her Ladyſhip.—Mr. L—— ſpends a few days more in this city, and then ſets

ſets out for *New-York*, from whence CHARLES has promiſed to conduct him to the place of his intended reſidence.

I am, my Lord,

Your Lordſhip's moſt obedient

and devoted ſervant,

T. CASPIPINA.

PHILADELPHIA,
March 30, 1772.

LETTER

LETTER X.

To CHARLES MARSEILLES, Esq. at NEW-YORK.

DEAR CHARLES,

WHY will you seek to draw me into a religious dispute?—I have often told you, that I looked upon polemics in divinity to be unprofitable, and much more injurious to the christian temper, than in any of the other sciences. 'Tis not the cause of truth and goodness essentially and simply considered; but it is merely their own private opinion, or that of some

some great Doctor, or leader of a sect, that men in general are zealous to maintain. The reformation of the heart and life is the great and only end of true religion: And I cannot think this end will ever be promoted by such controversies as have a tendency to kindle up wrath, or produce bitterness of spirit; however the advocates on either side may flatter themselves, that they are zealous for the honour of God, and ardently desirous of rescuing their friends or neighbours from the dominion of error.

When I was last at *New-York*, I was really surfeited with the conversation of one of your *Methodist Saints*. Such an

an air of arrogance and ſelf-ſufficiency appeared even in his vehement declamations againſt the pride and ſelf-righteouſneſs of human nature, that I was aſtoniſhed to ſee a perſon of your uſual penetration ſo duped by an enthuſiaſtical pretender, as not to diſcover the workings of an evil temper under the flimſy, flaunting veil of a falſe and hypocritical zeal. My heart deceives me greatly, if I have not an high veneration, and ſincere love for all good men, however they differ from one another or myſelf. The marks of goodneſs, indeed, I have always looked for in the temper and conduct: and where theſe fail, the author of my religion hath taught me to

pronounce all other pretences vain and deluſive.

I was once acquainted with a foreign clergyman, who was perfectly maſter of all the canting peculiarities, which diſtinguiſh the brethren of the conventicle. I thought him at firſt much in earneſt, and eſteemed him as an honeſt man, though his notions were very different from mine. But he ſoon forfeited my friendſhip by a conduct, which common honeſty muſt teach every man to deteſt—Talking upon indifferent ſubjects in a mixed company, he would appear as chearful and ſprightly as any in the circle; nay, I have frequently obſerved him, under

an affectation of mirth and humour, ſtoop to pucrilities.——In the midſt of ſuch a converſation, was any one in company to drop a religious hint, or make a ſingle grave remark, or did any of his very *ſerious* friends enter the room, every muſcle of his countenance would change its form, an awful gloom would cover his brow, his eyes and hands would be elevated, his tone of voice would become ſolemn and plaintive, his lips would utter ſome pious reflection or ejaculation, and he would attempt in a very aukward manner to give a ſerious turn to the converſation. I ſoon grew ſick of all this grimace, gradually withdrew from his acquaintance, and was afterwards

wards informed by ſeveral who had been as much deceived as myſelf, that his temper and conduct were utterly inconſiſtent with his formal profeſſion.

In this and two or three other inſtances, I bought my experience at no ſmall price. The uneaſineſs of mind which I always ſuffer on the detection of fraud or inſincerity in a pretended friend, is far heavier to me than any temporal loſs I might thereby ſuſtain.

You ſeem to intimate in your laſt Letter, that I ſhould ſoon become as religious as you wiſh me to be, could I diſengage myſelf from the polite circle with which I am connected in *Eng-*

land as well as in *America*; and that nothing but the apprehenſion of being cenſured for *ſingularity* keeps me from living in ſuch a manner, and converſing with ſuch a ſet of people, as you think would highly contribute to my ſpiritual improvement.

True politeneſs, CHARLES, is the genuine offspring of true religion—A ſullen ſeverity of manners is no where inculcated in the goſpel.—Meekneſs, humility, and condeſcenſion, are there marked out as fundamental graces—And where theſe reign in the heart, they will ſurely dictate ſuch a ſweet and amiable conduct, as is only mimicked by the common forms of what is

is called *good-breeding*. I find as great want of this true politeneſs among the rich as among the poor. *Wealth* gives it not—neither does *poverty* withhold it. Like its illuſtrious parent, it is confined to no ſtate of life, ſect, or denomination—SIR J—N has it not—but I find it in LORD P——. My poor ſervant has no pretenſions to it—he is as rude as a ſavage—Your's has it fully according to his ſtation—he is as mild and gentle and affectionate as a lamb—We ſeek for it in vain in the meer bows and compliments of a church-man—We are ſurpriſed ſometimes to find it in the ſimplicity of a Quaker.

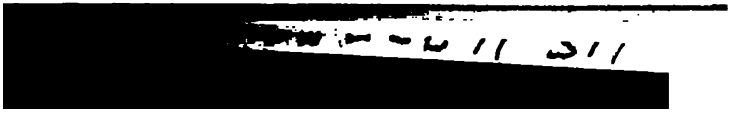
When you ſpeak of the *polite* circle of friends or acquaintance, with which I am connected, I am ſure you cannot affix the ſame meaning to the word *politeneſs*, that I have here given it, or you would not wiſh to ſee me diſengaged from them. Your expreſſions, therefore, muſt allude to thoſe among them, who are diſtinguiſhed either for their opulence, or their titles and exalted ſtations in life. But why, my dear friend, ſhould I break off all connections with theſe? my acquaintance with many of them began in my earlieſt years. Though of foreign extraction, you know I had my univerſity-education in *England*. Connections

tions formed during the earlier periods of life, both of us have experienced to be ſtrong and tender.—The friendſhip and kind offices of ſome of this polite circle, we have both been favoured with. There are many truly amiable characters among them: and though ſome of them may appear to have ſhaken off the reſtraints of religion in their *outward* conduct; yet chriſtian charity leads me to hope, that they are not altogether deſtitute of good principles *within*. Of what ſervice would it be to me to keep at a diſtance from them, to ſhun their company, or ſlight their correſpondence? —It would ſurely hurt the fineſt feelings of my ſpiritual life—It would hurt

hurt my gratitude, my affection, my charity—It would hurt my humility, my meekneſs, and love of peace—It would raiſe paſſions in me that I would fain have extinguiſhed——It would tempt me to think myſelf their ſuperior in virtue and goodneſs—It would tempt me to indulge a cenſorious diſpoſition, and to treat them with a mortifying coldneſs and indifference—It would mingle bitterneſs with the ſweets that heaven hath freely ſent me—and thus render me ungrateful to my God as well as to them. Beſides, it would undoubtedly give them a very unfavourable opinion of my religious principles, when they diſcovered that they had ſuch an evil influence on my conduct—

duct—when they found me no longer as kind and affectionate, as willing to oblige, and as attentive to their perſons and their intereſts, as I had heretofore been.

My American friends are among the moſt ingenious and virtuous men I have ever met with. You were introduced to many of them during your late viſit to this place. You admired them—and obſerved, that they only wanted one ingredient to make their character compleat.——I knew your meaning at once: and I think I ſhall very eaſily obviate your objection, when I come to give you my ſentiments upon what you call *ſingularity*, the



the charge of which you ſeem to think I am ſadly afraid of. This I ſhall not fail of doing in a future letter.

Our ingenious and worthy friend, Mr. H—PK—NS—N, has lately received a little *douceur* from Lord N—TH, which will add ſomewhat to his comfortable ſituation here. To this obliging gentleman I am indebted for my introduction to many valuable acquaintances. He has likewiſe furniſhed me with ſeveral pretty ſpecimens of American compoſition, as well in poetry as in proſe.—One or two of theſe, which I have ſince diſcovered to be his own,

own, I have already communicated to Lord P———.

Dr. M——N embarked for *Jamaica* a week or two ago. His errand there is to ſollicit contributions for the *College* in this city. Every friend to literature, who is acquainted with the broad and catholic bottom upon which this inſtitution is founded, cannot but wiſh him the higheſt ſucceſs.

Pray ſend me, by the next private conveyance, "SMITH's *Hiſtory of New-York.*" I am collecting every thing that relates to the hiſtory of the colonies, for the entertainment of Lord H——. Write to me ſoon, and condeſcend

deſcend to fill one corner of your paper with a few *temporal* matters.

I am,

Your moſt conſtant

Friend and ſervant,

T. CASPIPINA.

PHILADELPHIA, *April* 2, 1772.

END *of the* FIRST VOLUME.

[redacted]

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Boston, Mass.

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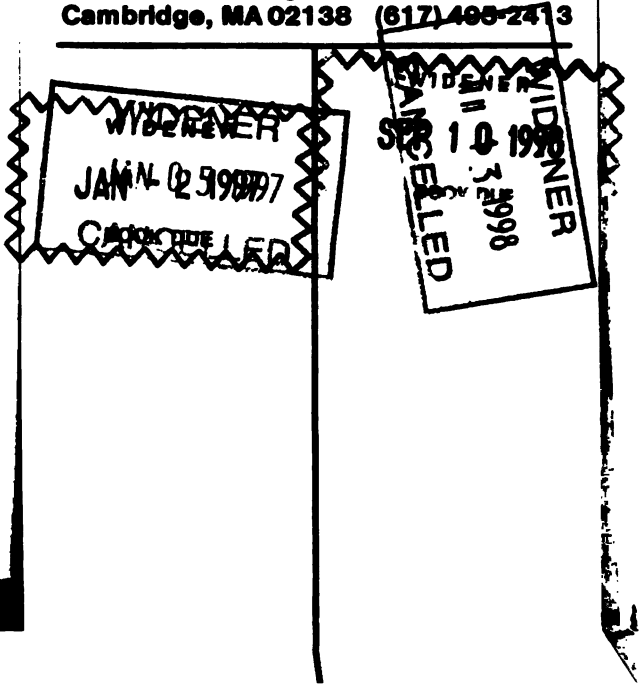

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